Frank C. Lowden

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OF THE

ILLINOIS STATE HISTORICAL LIBRARY

TRANSACTIONS

OF THE

Illinois State Historical Society

FOR THE YEAR 1918

The Centennial Meeting of the Society, April 17-18, 1918, and of the Nineteenth Annual Meeting of the Society, Springfield, Illinois, May 15, 1918

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The Presidents of Local Historical Societies.

EDITORIAL NOTE.

Differing from the practice of previous years, this volume includes, besides the official proceedings of the annual meeting May 15, 1918, and of the meetings of Directors of the Society, the papers read at the special Centennial meeting of April 17-18, 1918, and some other matter contributed during the year. It is hoped that these "contributions to State history" may, in larger measure as the years go on, deserve their title, and form an increasingly valuable part of the Society's transactions. The contributions are intended to include the following kinds of material:

1. Hitherto unpublished letters and other documentary material. This part of the volume should supplement the more formal and extensive publication of official records in the Illinois Historical Collections, which are published by the trustees of the State Historical Library.

2. Papers of a reminiscent character. These should be selected with great care, for memories and reminiscences are at their best an uncertain basis for historical knowledge.

3. Historical essays or brief monographs, based upon the sources and containing genuine contributions to knowledge. Such papers should be accompanied by foot-notes indicating with precision the authorities upon which the papers are based. The use of new and original material and the care with which the authorities are cited, will be one of the main factors in determining the selection of papers for publication.

4. Bibliographies.

5. Occasional reprints of books, pamphlets, or parts of books now out of print and not easily accessible.

Circular letters have been sent out from time to time urging the members of the Society to contribute such historical material, and appeals for it have been issued in the pages of the *Journal*. The committee desires to repeat and emphasize these requests.

The observance of the Centenary of the State has been the occasion of the delivery of many valuable historical papers and addresses. These the Society wishes to collect and preserve.

It is the desire of the committee that this annual publication of the Society shall supplement, rather than parallel or rival, the distinctly official publications of the *State Historical Library*. In historical research, as in so many other fields, the best results are likely to be achieved through the cooperation of private initiative with public authority. It was to promote such cooperation and mutual understanding that this Society was organized. Teachers of history, whether in schools or colleges, are especially urged to do their part in bringing to this publication the best results of local research and historical scholarship.

In conclusion it should be said that the views expressed in the various papers are those of their respective authors and not necessarily those of the committee. Nevertheless, the committee will be glad to receive such corrections of fact or such general criticism as may appear to be deserved.

CONSTITUTION OF THE ILLINOIS STATE HISTORICAL SOCIETY.

ARTICLE I—NAME AND OBJECTS.

SECTION 1. The name of the Society shall be the ILLINOIS STATE HISTORICAL SOCIETY.

SEC. 2. The objects for which it is formed are to excite and stimulate a general interest in the history of Illinois; to encourage historical research and investigation and secure its promulgation; to collect and preserve all forms of data in any way bearing upon the history of Illinois and its people.

ARTICLE II—OFFICERS OF THE SOCIETY—THEIR ELECTION AND DUTIES.

SECTION 1. The management of the affairs of the Society shall be vested in a board of fifteen directors, of which board the President of the Society shall be ex officio a member.

SEC. 2. There shall be a President and as many Vice Presidents, not less than three, as the Society may determine at the annual meetings. The board of directors, five of whom shall constitute a quorum, shall elect its own presiding officer, a Secretary and Treasurer, and shall have power to appoint from time to time such officers, agents and committees as they may deem advisable, and to remove the same at pleasure.

SEC. 3. The directors shall be elected at the annual meetings and the mode of election shall be by ballot, unless by a vote of a majority of members present and entitled to vote, some other method may be adopted.

SEC. 4. It shall be the duty of the board of directors diligently to promote the objects for which this Society has been formed and to this end they shall have power:

(1) To search out and preserve in permanent form for the use of the people of the State of Illinois, facts and data in the history of the State and of each county thereof, including the pre-historic periods and the history of the aboriginal inhabitants, together with biographies of distinguished persons who have rendered services to the people of the State.

(2) To accumulate and preserve for like use, books, pamphlets, newspapers and documents bearing upon the foregoing topics.

(3) To publish from time to time for like uses its own transactions as well as such facts and documents bearing upon its objects as it may secure.

(4) To accumulate for like use such articles of historic interest as may bear upon the history of persons and places within the State.

(5) To receive by gift, grant, devise, bequest or purchase, books, prints, paintings, manuscripts, libraries, museums, moneys and other property, real or personal, in aid of the above objects.

(6) They shall have general charge and control under the direction of the Board of Trustees of the Illinois State Historical Library, of all property so received and hold the same for the uses aforesaid in accordance with an act of the Legislature approved May 16, 1903, entitled, "An Act to add a new section to an act entitled, 'An Act to establish the Illinois State Historical Library and to provide for its care and maintenance, and to make appropriations therefor,' " approved May 25, 1889, and in force July 1, 1889; they shall make and approve all contracts, audit all accounts and order their payment, and in general see to the carrying out of the orders of the Society. They may adopt by-laws not inconsistent with this Constitution for the management of the affairs of the Society; they shall fix the times and places for their meetings; keep a record of their proceedings, and make report to the Society at its annual meeting.

Sec. 5. Vacancies in the board of directors may be filled by election by the remaning members, the persons so elected to continue in office until the next annual meeting.

Sec. 6. The President shall preside at all meetings of the Society, and in case of his absence or inability to act, one of the Vice Presidents shall preside in his stead, and in case neither President nor Vice President shall be in attendance, the Society may choose a President *pro tempore*.

Sec. 7. The officers shall perform the duties usually devolving upon such offices, and such others as may from time to time be prescribed by the Society or the board of directors. The Treasurer shall keep a strict account of all receipts and expenditures and pay out money from the treasury only as directed by the board of directors; he shall submit an annual report of the finances of the Society and such other matters as may be committed to his custody to the board of directors within such time prior to the annual meetings as they shall direct, and after auditing the same the said board shall submit said report to the Society at its annual meeting.

ARTICLE III—MEMBERSHIP.

Section 1. The membership of this Society shall consist of five classes, to wit: Active, Life, Affiliated, Corresponding, and Honorary.

Sec. 2. Any person may become an active member of this Society upon payment of such initiation fee not less than one dollar, as shall from time to time be prescribed by the board of directors.

Sec. 3. Any person entitled to be an active member may, upon payment of twenty-five dollars, be admitted as a life member with all the privileges of an active member and shall thereafter be exempt from annual dues.

Sec. 4. County and other historical societies, and other societies engaged in historical or archaeological research or in the preservation of the knowledge of historic events, may, upon the recommendation of

the board of directors, be admitted as affiliated members of this Society upon the same terms as to the payment of initiation fees and annual dues as active and life members. Every society so admitted shall be entitled to one duly credited representative at each meeting of the Society, who shall during the period of his appointment, be entitled as such representative to all the privileges of an active member except that of being elected to office; but nothing herein shall prevent such representative becoming an active or life member upon like conditions as other persons.

SEC. 5. Persons not active nor life members but who are willing to lend their assistance and encouragement to the promotion of the objects of this Society, may, upon recommendation of the board of directors, be admitted as corresponding members.

SEC. 6. Honorary membership may be conferred at any meeting of the Society upon the recommendation of the board of directors upon persons who have distinguished themselves by eminent services or contributions to the cause of history.

SEC. 7. Honorary and corresponding members shall have the privilege of attending and participating in the meetings of the Society.

ARTICLE IV—MEETINGS AND QUORUM.

SECTION 1. There shall be an annual meeting of this Society for the election of officers, the hearing of reports, addresses and historical papers and the transaction of business at such time and place in the month of May in each year as may be designated by the board of directors, for which meeting it shall be the duty of said board of directors to prepare and publish a suitable program and procure the services of persons well versed in history to deliver addresses or read essays upon subjects germane to the objects of this organization.

SEC. 2. Special meetings of the Society may be called by the board of directors. Special meetings of the boards of directors may be called by the President or any two members of the board.

SEC. 3. At any meeting of the Society the attendance of ten members entitled to vote shall be necessary to a quorum.

ARTICLE V—AMENDMENTS.

SECTION 1. The constitution may be amended by a two-thirds vote of the members present and entitled to vote, at any annual meeting: *Provided*, that the proposed amendment shall have first been submitted to the board of directors, and at least thirty days prior to such annual meeting notice of proposed action upon the same, sent by the Secretary to all the members of the Society.

AN APPEAL TO THE HISTORICAL SOCIETY AND THE GENERAL PUBLIC.

OBJECTS OF COLLECTION DESIRED BY THE ILLINOIS STATE HISTORICAL LIBRARY AND SOCETY.

(Members please read this circular letter.)

Books and pamphlets on American history, biography, and genealogy, particularly those relating to the West; works on Indian tribes, and American archæology and ethnology; reports of societies and institutions of every kind, educational, economic, social, political, cooperative, fraternal, statistical, industrial, charitable; scientific publications of states or societies; books or pamphlets relating to all wars in which Illinois has taken part, especially material illustrating Illinois' part in the present great war and the wars with the Indians; privately printed works; newspapers; maps and charts; engravings; photographs; autographs; coins; antiquities; encyclopedias, dictionaries, and bibliographical works. Especially do we desire.

EVERYTHING RELATING TO ILLINOIS.

1. Every book or pamphlet on any subject relating to Illinois, or any part of it; also every book or pamphlet written by an Illinois citizen, whether published in Illinois or elsewhere; materials for Illinois history; old letters, journals.

2. Manuscripts; narratives of the pioneers of Illinois; original papers on the early history and settlement of the territory; adventures and conflicts during the early settlement, the Indian troubles, or the late rebellion or other wars; biographies of the pioneers; prominent citizens and public men of every county, either living or deceased, together with their portraits and autographs; a sketch of the settlements of every township, village, and neighborhood in the State, with the names of the first settlers. We solicit articles on every subject connected with Illinois history.

3. City ordinances, proceedings of mayor and council; reports of committees of council; pamphlets or papers of any kind printed by authority of the city; reports of boards of trade and commercial associations; maps of cities and plats of town sites or of additions thereto.

4. Pamphlets of all kinds; annual reports of societies; sermons or addresses delivered in the State; minutes of church conventions, synods, or other ecclesiastical bodies of Illinois; political addresses; railroad reports; all such, whether published in pamphlet or newspaper.

5. Catalogues and reports of colleges and other institutions of learning; annual or other reports of school boards, school superintend-

ents, and school committees; educational pamphlets, programs and papers of every kind, no matter how small or apparently unimportant.

6. Copies of the earlier laws, journals and reports of our territorial and State Legislatures; earlier Governors' messages and reports of State Officers; reports of State charitable and other State institutions.

7. Files of Illinois newspapers and magazines, especially complete volumes of past years ,or single numbers even. Publishers are earnestly requested to contribute their publications regularly, all of which will be carefully preserved and bound.

8. Maps of the State, or counties or townships, of any date; views and engravings of buildings or historic places; drawings or photographs of scenery; paintings; portraits, etc., connected with Illinois history.

9. Curiosities of all kinds; coins, medals, paintings; portraits; engravings; statuary; war relics; autograph letters of distinguished persons, etc.

10. Facts illustrative of our Indian tribes—their history, characteristics, religion, etc., sketches of prominent chiefs, orators and warriors, together with contributions of Indian weapons, costumes, ornaments, curiosities, and implements; also stone axes, spears, arrow heads, pottery, or other relics.

In brief, everything that, by the most liberal construction, can illustrate the history of Illinois, its early settlement, its progress, or present condition. All will be of interest to suceeding generations. Contributions will be credited to the donors in the published reports of the Library and Society, and will be carefully preserved in the State house as the property of the State, for the use and benefit of the people for all time.

Communications or gifts may be addressed to the Librarian and Secretary.

(Mrs.) Jessie Palmer Weber.

PART I

Record of Official Proceedings

1918

ANNUAL BUSINESS MEETING OF THE ILLINOIS STATE HISTORICAL SOCIETY.

The annual business meeting of the Illinois State Historical Society was called to order at 10 o'clock a. m., May 15, 1917, in the rooms of the Illinois State Historical Library; a special Centennial meeting with elaborate exercises having been held on April 17-18, the 18th of April being the centenary of the Enabling Act. This meeting was held in cooperation with the Illinois Centennial Commission.

There were present Dr. Otto L. Schmidt, Clinton L. Conkling, Walter Colyer, Mrs. I. G. Miller, Mr. Ensley Moore, H. W. Clendenin, Miss Agnes DuBois, Miss Grace O'Connell, Mrs. A. W. Sale, Mrs. Frank R. Jamison, Miss Georgia L. Osborne and Mrs. Jessie Palmer Weber.

The meeting was called to order by the President of the Society, Dr. Otto L. Schmidt. The report of the Secretary, Mrs. Jessie Palmer Weber, was read and approved, also her report as Treasurer. The report of the Committee on Genealogy and Genealogical Publications was read by the chairman of that Committee, Miss Georgia L. Osborne. The Secretary then gave an account of the special meeting of April 17-18, 1918.

The matter of the election of officers for the ensuing year was taken up. All were unanimously reelected. Mr. John H. Hauberg of Rock Island was elected to fill the vacancy in the Board of Directors caused by the death of Mr. J. W. Clinton of Polo, Illinois.

At the suggestion of Mrs. Jamison a general discussion was held on the importance of collecting and preserving the records of Illinois soldiers in the present great world war and various suggestions were made as to the best manner of collecting this material. It was suggested that committees in every county of the State be appointed, their duty being to collect and preserve all letters, photographs, clippings, newspapers and other material bearing on the part of our soldiers in the war and finally to deposit this material in the Historical Library.

There being no further business the Society adjourned.

MEETING OF DIRECTORS ILLINOIS STATE HISTORICAL SOCIETY, OCTOBER 24, 1917.

The meeting of the Directors of the Illinois State Historical Society was called to order by the President, Dr. Otto L. Schmidt. There were present:

Mr. Clinton L. Conkling, Mr. Andrew Russel, Mr. H. W. Clendenin, Dr. C. H. Rammelkamp, and Mrs. Weber, the Secretary.

The minutes of the last previous meeting were read and approved. The Secretary brought up the question of what the Society will do to observe the Centennial of the State and made some suggestions. After some discussion it was decided that speakers should be invited to represent the various states which had at any time laid claim to the land which is now the State of Illinois—Virginia and the states of the Old Northwest Territory, and other Historical Societies to be asked to send representatives, and the date of the meeting of the Society to be probably the 16th and 17th of April, as on the 18th of April it is probable that the Lincoln and Douglas statues to be placed on the State House grounds will be dedicated. This would enable the Historical Society to ask speakers and other guests to be present at the dedication of the statues.

The Secretary was directed to confer with Judge Puterbaugh, head of the Department of Public Works and Buildings, under whose charge the statues are being erected, and if the 18th of April is likely to be the date chosen for this purpose, then the Historical Society will hold its Centennial meeting April 16-17 as planned. The question of the publication of a historical volume as the Society's memorial of the Centennial was discussed and on motion of Mr. Conkling it was voted that E. B. Washburne's life of Governor Edward Coles issued by the Chicago Historical Society in 1882 and now very rare be reprinted as the Historical Society's Centennial volume.

A committee consisting of Mr. Russel, Dr. Schmidt and Mrs. Weber was appointed to consider this matter and to confer with Governor Lowden and ascertain of this plan meets with his approval. Dr. Schmidt agreed to find out from A. C. McClurg & Co. of Chicago as to the copyright on the original edition and their wishes in the matter. Dr. Schmidt, Mrs. Weber and Dr. Rammelkamp were asked to bring the matter to the attention of the Library Board.

The Secretary was directed to send invitations to suitable speakers for the Centennial meeting of the Society. There being no further business presented, the Board of Directors adjourned.

Approved April 19, 1918.

REPORT OF THE SECRETARY.

To the Board of Directors of the Illinois State Historical Society.

GENTLEMEN: I beg to submit to you my report as Secretary of the Illinois State Historical Society from May 11, 1917, to May 15, 1918.

As is but natural, the greater part of the work of the President and Secretary of the Society has been work for the observance of the Centennial of the State. These officers occupy the same respective positions in the Centennial Commission. It is, therefore, difficult if not impossible to separate the work of the two organizations and in fact the Centennial work is such important historical work and of such great interest to the Society that no attempt is made to do so.

To-day, when every individual is vitally interested in the great world war, with the pressing duties and obligations which this crisis brings to everyone, it seems that people are more interested in and more anxious to study the history of their own country and their own State than ever before. All schools, colleges and clubs are finding this to be the case and in Illinois pageant writers, musicians and poets as well as historians have been studying the history of the State. The number of clubs which have made the study of State history their year's work is surprising. The reference work of the Library is very heavy as we gladly assist clubs from all parts of the State in making up their programs or courses of study and attempt in this way to make the resources of the Library and Society available to the people of all parts of the State.

The Society now has 18 honorary members; 17 life members; 1,454 annual members and 280 press association members; the publications of the Library and Society are sent to 654 historical societies and libraries. This makes a regular mailing list of 2,423 and to this is added copies given to public officials and other citizens on request and leaves us but few copies after the first distribution is made. Our editions are but three thousand (3,000) copies. This explains why our publications are so soon out of print and difficult to obtain.

We have such poor storage facilities that it would be impossible to keep large reserve supplies on hand. Even the small number which we keep quickly accumulates and it is very hard to find shelf room for them.

I wish all the members of our Society could visit our underground store-rooms and I am sure that they would more than ever before recognize the urgent need of the new building. Dampness, darkness, mustiness, mildew, changes of temperature, great heat, vermin and lack of ventilation are the dangers with which we have to contend in the basement and these are the greatest of all enemies to books. It is not alone our own publications that are stored in the basement but priceless newspaper files and other books.

The annual meeting of last year, 1917, was more than usually well attended. The addresses were of high order of merit and there were several pleasant social features. The Society was received at the Executive Mansion by Mrs. Lowden—Governor Lowden was out of the city. More than one hundred members of the Society attended a luncheon at the St. Nicholas Hotel and the reception held in the Supreme Court room on Friday evening at the close of the session was largely attended.

As is the annual custom of this Society plans were made to observe December 3, Illinois Day. In 1917 this day marked the 99th birthday of the State or the opening of the Centennial year.

The Centennial Commission asked the Society to cooperate with it in observing the day. A great observance was the result of this cooperation. A meeting was held in the Senate chamber in the afternoon at which representatives from local centennial organizations were present and told of their plans for celebrations and questions were asked and answered on this subject. Brief addresses were made by the chairman and secretary of the commission and by the director of the Centennial celebration and other officials. At the close of the afternoon session a reception was tendered the guests by the Governor and Mrs. Lowden at the Executive Mansion. In the evening a banquet was held at the Leland Hotel. Doctor Schmidt, President of the Society and chairman of the Centennial Commission introduced Governor Frank O. Lowden who acted as toastmaster. The speakers were former Governors Joseph W. Fifer, Richard Yates and Edward F. Dunne and United States Senator L. Y. Sherman. The addresses were eloquent historical and patriotic worthy of the distinguished speakers and the occasion. It was expected that former Governor Charles S. Deneen would be present but at the last moment he found it impossible to attend. The banquet room of the hotel was beautifully decorated with the flags of the allied nations. The Illinois Flag and the Centennial Banner were also used. Mr. Wallace Rice read a Centennial Ode which was written by him for the opening of the Centennial. It was a great and inspiring occasion. About 500 persons sat down to the banquet including many newspaper editors from all parts of the State. Many more would have attended the banquet but the rooms were entirely filled and late comers could not be accommodated.

The Chicago papers and the press of the State generally highly commended the meeting and the patriotic spirit which animated it. Governor Lowden issued a special proclamation in eloquent words calling the attention of the people of the State to the day and the importance and patriotic significance of the Centennial observance.

At a meeting of the Directors of the Society held on October 24, 1917, it was decided to hold the Centennial meeting of the Society on a date as near as possible to April 18, the Centennial of the approval by the President of the United States of the act which authorized the Territory of Illinois to form a State Constitution and Government. At the time the Directors' meeting was held it was believed that the statues of Abraham Lincoln and Stephen A. Douglas to be erected on the capitol

grounds as a part of the Centennial observance would be dedicated on April 18.

The Directors also decided that the program should be made up of addresses by representatives of states which at various times held claim to the territory which is now and which has been for one hundred years the State of Illinois. As time passed it developed that it would not be practicable to dedicate the statues on the date mentioned. The program for the Centennial meeting of the Society was well under way and the Centennial Commission asked that it might cooperate with the Society and the Centennial of the Enabling Act be observed by the two organizations jointly. This, of course, the Society was glad to do, and the celebration was held on April 17-18. It was a great observance of a great historical anniversary. It was held in the House of Representatives in the Capitol Building. As was planned, representatives from the states which had held claim to Illinois were present and many delegates from clubs and societies were in attendance. The address of welcome was delivered by President E. J. James of the State University and it was an address which made every one who had the pleasure of hearing it, proud that he is a citizen of Illinois. To mention the address of each speaker would be a pleasure, but I hope all of you heard them and I will speak only of addresses of Thursday evening—the Centennial addresses. The large hall of Representatives was crowded. Doctor Schmidt introduced Governor Lowden who presided over the meeting and introduced M. Louis Aubert, a member of the French High Commission, now serving at Washington—a brave soldier who has seen service in the trenches. Mr. Aubert speaks excellent English. He brought a stirring message from France as his address. His knowledge of French-Illinois history was surprising and his vivid account of present war conditions most impressive and appealing. It had been expected that Doctor John H. Finley, President of the University of the State of New York, who is a native son of Illinois, would be present and address the Centennial meeting, but he was called abroad on important war service, to take charge of the relief work in Palestine and so was unable to come, but he sent a letter of greeting which was read by the Secretary of the Society. In this letter Doctor Finley told of his love for his native State Illinois, and said that this new and great work which he is to do will be his Centennial service.

The Centennial address was delivered by Mr. Edgar A. Bancroft of Chicago. It was a magnificent historical and patriotic oration, ideal for the occasion and our present war conditions. Patriotic and special Centennial music was a part of the program. Miss Ruby Evans sang the Star Spangled Banner, the Marseillaise, and a group of songs and Mrs. Gary Westenberger sang the two new Centennial songs by Wallace Rice—the Illinois Hymn and Hail Illinois. The Governor and other State officers, the Justice of the Supreme Court, the Centennial Commission and the Directors of the Society occupied seats on the platform. The G. A. R. Post attended the meeting in a body.

It was a great meeting and was a source of inspiration and satisfaction to every one who attended it. M. Aubert was accompanied by

Madame Aubert and Mrs. Bancroft was also present. At the close of the meeting a reception was held in the corridor of the first floor of the State House and the people had the pleasure of meeting the distinguished party.

On Thursday afternoon the Society and the guests were given a delightful reception and tea by the Springfield Art Club at historic Edwards Place.

An important Centennial observance will be held in Randolph County on the 4th of July. This is in honor of old Kaskaskia, the French capital of the Mississippi Valley, the territorial capital of Illinois and the first capital of the State.

Kaskaskia is the cradle of State history and we are all deeply interested in this observance. The Randolph County organization will have charge of the observance with the cooperation of the Centennial Commission. Governor Lowden has consented to give the principal address. Several Chapters of the Daughters of the American Revolution have expressed their interest in this observance and a desire to participate in it.

The next official observance will be August 26, the anniversary of the adoption of the first Constitution of the State and is in cooperation with the State Fair Board. The Centennial Commission has charge of the arrangements for the day and plans are being made for a processional street pageant. This is to be made up of a series of floats depicting the history of the State. Various historical, patriotic and fraternal organizations are contributing these floats. The procession will be formed down town and go to the State fair grounds where it will be met and escorted to the reviewing stand where the Governor and other distinguished persons will review it. An address will be made by a speaker of national reputation. Music and other attractions will be presented. All the State fair exhibits will be on exhibition.

In September the old capital city of Vandalia will have a Centennial celebration. During the first week in October the greatest of the official observances will be held in Springfield including the official Illinois pageant, the dedication of the statutes of Lincoln and Douglas and the laying of the corner stone of the Centennial Memorial Building. The President of the United States has been invited to be present. Governors of all the other States and many other distinguished persons will be invited to attend.

The 5th of October is the one hundreth anniversary of the convening of the first General Assembly of the State and the 6th of October is the centennial of the inauguration of the first Governor of Illinois. This is to be the greatest and most impressive of the Centennial observances. On December 3, this Society will again be asked to cooperate with the Centennial Commission in observing Illinois Day, the anniversary of the actual admission of Illinois into the Federal Union as a sovereign State. We must plan for this observance.

I have mentioned in detail all the official celebrations in which the State Centennial Commission takes some official part. All over the State, County Centennial Associations have been formed and no county will be without some kind of a centennial observance. It is to be hoped that many of these county organizations will survive the Cen-

tennial year as historical societies. The entire State has received great stimulation in the line of historical work and the preservation of records by the work of the Centennial Commission.

This Society should receive through it a mighty impetus. Splendid work is being done by many local historical societies. The work of the Morgan County, Piatt County and Tazewell County societies is to be especially commended. Madison County, St. Clair County, DeKalb County and LaSalle County have made elaborate plans for centennial observances.

The Secretary of the Society sent out a letter some months ago asking members to compile historical data in relation to their localities. A large number of questions were asked as to the early history of each county. Replies to this questionaire have been very gratifying and many excellent historical papers have been received. These are, of course, on file in the Library and some of them will be published in the Journal. Mr. William H. Sandham, a member of this Society has written a series of sketches of the Governors of the State. These are being published in the newspapers of the State as a part of the publicity work of the Centennial Commission.

Gifts to the Society and Library are acknowledged in the Journal. I will, therefore, mention but a few of them. We have received from the sculptor, Mr. George E. Ganiere of Chicago, a replica in plaster of his celebrated Lincoln head.

Mr. Robert D. Loose, formerly of Springfield and now of Detroit, deposited in the Library the books of the general store of Elijah Iles. These are four large books with entries covering a period from 1824-1830. Mr. Iles conducted the first general store in the city of Springfield. Mr. Loose is a grand-nephew of Major Iles.

Mr. W. R. Munce of Mount Pulaski has deposited a very interesting cane which has been in the possession of his family for more than sixty years. It was given to the father of Mr. Munce by a sea captain sometime previous to 1840.

Mr. Henry F. Vogel of St. Louis has presented to the Society an etching portrait of General John A. Logan.

Mr. Alfred Drennan of Springfield has presented a large crayon portrait of Dr. B. F. Stephenson, founder of the G. A. R.

The Illinois Methodist Episcopal Conference has purchased a good sized steel safe, placed it in the Library and deposited in it the original records of the conference and much other valuable historical material. We already have on deposit the original records of the Presbyterian Church of Springfield. These are valuable records and the Society appreciates the responsibility of their custody and the honor of being entrusted with it.

The State Fair Board found among its old papers an interesting relic. It is a large photograph of Governor Richard J. Oglesby. On the back of this has been pasted another large photograph—this is of the old Capitol Building, now the Sangamon County Court house, as it appeared at the time of the great sleet storm of February 2, 1883. We have had

this picture framed with glass on each side that both pictures may be seen.

The publication work of the Library and Society continues though much labor is being given to the Centennial publications. The Journal is several numbers behind but some of them are in the press. The transactions for last year are printed and are waiting only the completion of the index. We index so thoroughly that the making of each index is a big task but we are repaid by the expressions of appreciation of these indexes by our students who say they are of the greatest assistance in their researches. I once asked President James if our indexes were too exhaustive and he said "an index cannot be too exhaustive. In such a collection as yours the value of the book in a large measure depends on the index." I therefore, suggest that this Society at some time reprint Governor Ford's history of Illinois with a thorough index The Directors of the Society decided as a Centennial offering to reprint the life of Governor Edward Coles, by Mr. E. B. Washburne published by the Chicago Historical Society in 1882. Mr. John H. Bingham of Vandalia has been greatly interested in this project and deserves much credit for bringing this important historical volume to the attention of the people of the State.

The Centennial Memorial History is now drawing toward completion. The first or preliminary volume, "Illinois in 1818," has been printed. It was compiled by Professor Solon J. Buck a member of this Society, who is now Superintendent of the Minnesota Historical Society. Some of the other five volumes are now in press and it is believed that all will be printed and distributed by the first week in October of this year. These volumes are not distributed free to individuals. A small official edition is sent to public libraries and institutions. McClurg & Co. of Chicago are publishing them and will sell them at a reasonable price.

The Centennial Commission has since September, 1917, issued regular bulletins giving information as to the progress of the Centennial work and other historical information. These excellent publications are edited by Mr. H. O. Crews, publicity manager for the Centennial Commission. The Commission has also issued a number of masques and pageants for the use of schools, clubs and communities in presenting centennial celebrations. Mr. Wallace Rice, official pageant writer for the Commission, has written six little Centennial plays for the use of children of the grade schools; a Masque of Illinois for college or high school commencements or community use and a pageant of Illinois for community or school use. Mr. Rice will write the pageant to be presented at the official celebration the first week in October. Mr. Edward C. Moore, of Chicago has written music to accompany these masques and pageants.

Mr. Rice has written the words and Mr. Moore the music for two Illinois songs—The Illinois Hymn and Hail Illinois. These were written especially for the Centennial observance and were sung at the April 18 meeting and are now meeting with great favor and are being sung at celebrations all over the State. Another pageant, bearing the title of "The Wonderful Story of Illinois" by Miss Grace A. Owen of

Bloomington, Illinois, has been published by the Commission. This consists of two masques and a pageant. Music to accompany it has been written by Mr. F. W. Westhoff of Bloomington. An excellent and practical pamphlet containing suggestions for the presentation of pageants written by Mrs. Florence Magill Wallace has also been issued by the Centennial Commission.

This brief resume of the work done by the Historical Society and the Centennial Commission will give you an idea of the work accomplished and contemplated.

The Secretary of the Society has made a number of historical addresses during the past year and has accepted invitations for others in the future. This is a great pleasure and gives an opportunity for making the acquaintance of members of this Society and of clubs and other organizations.

The Society has lost by death since my last report twenty-one members, one of them, Mr. J. W. Clinton of Polo, a Director of the Society. The names of our deceased members are:

Judge Farlin Q. Ball, Oak Park, August 29, 1917; J. W. Clinton, (Director), Polo, February 11, 1918; W. H. Edgar, Chicago, 1917; Mrs. Sarah E. Raymond Fitzwilliam, Chicago, January 31, 1918; John Crocker Foote, Belvidere, July 12, 1917; Dr. W. O. Ensign, Rutland, May 8, 1918; Rev. W. C. Gaynor, Biloxi, Miss., 1918; Dr. J. H. Goodell, Marseilles, January 12, 1918; Miss Savillah T. Hinrichsen, Springfield, August 28, 1917; Mrs. H. H. Hood, Litchfield, March 18, 1918; W. H. Jenkins, Pontiac, October 12, 1917; Carrie Johnson, Springfield, December 10, 1917; Judge Charles P. Kane, Springfield, January 13, 1918; Abel Longworth, Clay City; John W. Lowe, Chicago, September 27, 1917; Judge Henry Phillips, Beardstown, November 11, 1917; Elias K. Prewitt, Bethalto, May, 1917; Rev. Edwin F. Snell, Winnetka, November, 1917; E. A. Snively, Springfield, October 22, 1917; Judge Halbert J. Strawn, Albion, December 31, 1917; Mrs. Eliza I. H. Tomlin, Jacksonville, October 29, 1917.

Please report to the Secretary of the Society deaths in our membership. We will be glad to have you send us biographical material or data from which necrological notices may be prepared. In such a large and widely scattered Society as ours each member should consider himself a committee to keep the Secretary informed of historical events or happenings in his locality. The Secretary will be glad to receive suggestions for programs for meetings, material for publication or other matters in relation to the Society.

This has been a very important year for the Historical Society as for every other organization or individual. The world is making history so fast that the historian must be very industrious, indeed, to record any considerable portion of it, and yet I believe that this Society should have a committee composed of at least one member in each county in the State whose duty it is to keep personal records of what Illinois men and women are doing to help win the war. Piatt County through its historical society is setting the counties a good example in this respect. We are all trying to do our part in the great patriotic endeavors of to-day.

The history of these movements will be full of interest. Many books will be written about them. We can make these histories true by collecting reliable data. The field for the collection and preservation of history to-day is as wide as the world. Illinoisans are making history the world over. Let us strive to preserve and record it. Professor Greene is giving the greater part of his time to preparing the way for the future historian. He is at the head of the National Board for Historical Service.

The Library staff continues its painstaking and efficient service. Their duties are heavy and they perform them cheerfully.

Our Library, our Society and our influence are growing rapidly. I believe I have told you of the principal happenings and efforts of the Society since my report of a year ago. The past year has been one of great importance and interest. The coming one will be equally so. I congratulate this Society upon these things and I urge the members to greater activity.

Very respectfully.

JESSIE PALMER WEBER,
Secretary, Illinois State Historical Society.

REPORT OF COMMITTEE ON GENEALOGY.

To the Members of the Illinois State Historical Society:

Your Committee on Genealogy and Genealogical Publications begs leave to report that one of its members, Mrs. Harriet J. Walker, has just completed and placed in the libraries of the State and of the United States, a valuable contribution, namely "Revolutionary Soldiers Buried in Illinois." This research has covered a period of over six years of careful and painstaking work on the part of Mrs. Walker and was begun and published in the Journal of the Illinois State Historical Society, April, 1912, beginning with Sangamon County.

There are over six hundred Revolutionary soldiers buried in the State, eighty-one counties are honored as being their burial places, and in a great many instances these graves are marked by stately monuments —in other cases simple markers placed by the Government. Five hundred of these soldiers were pensioned. Illinois is the only State so far, that has had this compilation of Revolutionary soldiers by counties, and graves located and marked, although many of the eastern states have carefully compiled records of services, so we take just pride in this work of a member of this committee, and trust that it will not end here, but that additional material may be furnished from time to time in the remaining twenty-one counties, where graves of Revolutionary soldiers may yet be located. As we state each year in our reports, gifts to the department are acknowledged in the Journal of the Society but I mention some of the family histories here to give an idea of the attention our work is given by other states, as among the histories we have recent gifts from Massachusetts, Missouri, Rhode Island, Wisconsin. Mr. Ensley Moore of Jacksonville through his articles in the Jacksonville Journal from time to time furnishes us with family histories of the pioneer families of Morgan County and this historical work is commended to other members of the Society as being not only a valuable contribution to their own community but as furnishing additional material for the Genealogical Department of the State.

The family histories received by the Department are as follows:

Alden Kindred of America. Vol. 2. No. 7. Gift of Mr. P. L. Barker of Chicago.

Barney, Commodore Joshua. Compiled by W. Frederick. Gift of Mr. Everett Hosmer Barney, Springfield Mass.

Bradford, Weston Gershom—Bradford, Deborah Weston of Duxbury, Mass. Gift of Edmond Brownell Weston, Centrall Falls, R. I.

Clark Family. Gift of Miss Daisy Clark, Mt. Sterling, Ill.

Corbett Family. Gift of H. R. Corbett, Kenilworth, Ill.

Hartshorn-Descendants of Noble Augustus Hartshorn and his wife Mary Susan Yinger. Gift of Mr. Harry Lawrence Shiner, Kansas City, Mo.

Hosmer, James. Gift of Mr. Everett Hosmer Barney, Springfield, Mass.

Sanborne Family. English Ancestry of the American Sanbornes. Gift of V. Sanborne, Kenilworth, Ill.

Sanborn, Benjamin Franklin. Gift of Victor Channing Sanborn.

Selleck Family. Gift of Mrs. J. M. Selleck, Superior, Wis.

Sherman Family. Gift of Mr. Bradford Sherman, Chicago.

Staples Family. Gift of Mr. Everett Hosmer Barney, Springfield, Massachusetts.

Wilson Family. Gift of Mr. Edward Wilson, Bloomington, Illinois.

Ziegler Family. The Michael Ziegler Posterity Association. Gift of Ziegler Bros., Elgin, Illinois.

We are always glad of suggestions from the members as to how we can make our work more effective and ask their cooperation in securing contributions to aid students and workers in this department.

Respectively submitted,

Georgia L. Osborne,
Chairman, Genealogical Committee,
Illinois State Historical Society.

CENTENNIAL LETTER TO THE HISTORICAL SOCIETY FROM DR. JOHN H. FINLEY.

NEW YORK CITY, *April 16, 1918.*

Dear Mrs. Weber:

It is one of the greatest disappointments of my life that I am unable to go back to Illinois in response to the supreme honor shown me in the invitation to speak at her Centennial celebration. I have been suddenly and unexpectedly "drafted" into a war service which I cannot refuse to give, though it takes me to the farthest end of the war line—and I must be off at the earliest possible day. It is to take the headship of the Commission to Palestine which is to follow and cooperate with the British Army. At the moment I am on my way to Washington for final arrangements and orders.

Palestine was the first land which I have memory of knowing about, outside of the prairie horizon of Illinois, for I read the Bible with my prairie mother, who died when I was still a boy, before I had read the history of our own land. And so it was that Moses, Joshua and David belonged to Illinois along with Lincoln and Grant.

I am particularly proud that as a son of Illinois I can go on this mission which is to symbolize in its purpose and to make serviceable as possible in its achievement, our cooperation with the allies in holding for civilization that particular part of the earth from which we trace our Ten Commandments and our Beatitudes—though they seem to be forgotten by those who have waged this hellish war.

I am going also to France whose sons, first of white men traced the streams of Illinois and evoked her prairies from the unknown. I hope that before my return I may again visit those cities, though now behind German lines, which gave birth to some of those brave, intrepid pioneers of France who ventured their all to convert to Christianity the aboriginal savages, whose barbarity however, is not to be compared with that of those who now occupy these places that lie far back of the Centennial history of Illinois.

So I make as my Centennial address this expedition to France and Palestine—back to the birthplace of Illinois and of the faith of our own pioneer fathers and mothers. And I beg you to accept this as my homage to them and as a part payment to the world of what I owe to Illinois.

I congratulate you that my absence procures for you that which you should have had in prospect from the beginning—an address by him who taught me my first lesson in public speech, who has been for me the best exemplar of true eloquence, my mentor since my college days, my best and longest friend and one of the noblest men Illinois has grown from her soil, Edgar A. Bancroft, of Chicago, who shares with me the friendship of your splendid governor, Frank O. Lowden. It is a kindly providence that shaped these ends.

However far I travel my heart will be true to Illinois. God bless her.

Sincerely yours,

(Signed) JOHN H. FINLEY.

CENTENNIAL MEETING OF THE ILLINOIS STATE HISTORICAL SOCIETY THE ILLINOIS CENTENNIAL COMMISSION COOPERATING.

WEDNESDAY AND THURSDAY APRIL 17-18, 1918
House of Representatives, Capitol Building Springfield, Illinois.

PROGRAM

OPENING SESSION

WEDNESDAY EVENING, 8 O'CLOCK

DR. OTTO L. SCHMIDT, President of the Historical Society and Chairman of the Centennial Commission, Presiding

Invocation.....REV. WILLIAM F. ROTHENBURGER
"Illinois".....TEMPLE BOYS' CHOIR
Address of Welcome....."The Illinois Centennial"
PRESIDENT EDMUND J. JAMES, University of Illinois
Music.....TEMPLE BOYS' CHOIR
Address....."Virginia in the Making of Illinois"
H. J. ECKENRODE
Richmond, Va.
Music.....TEMPLE BOYS' CHOIR
Address....."Illinois in the Democratic Movement of the Century"
ALLEN JOHNSON, Yale University, New Haven, Conn.

THURSDAY AFTERNOON, 3 O'CLOCK

The Centennial Hymn.....MRS. GARY H. WESTENBERGER
Address.."Establishing the American Colonial System in the Old Northwest"
ELBERT JAY BENTON
Western Reserve University, Cleveland Ohio
Secretary Western Reserve Historical Society
Address....."Indiana's Interest in Historic Illinois"
CHARLES W. MOORES, Indianapolis
Music
Address....."The Illinois Centennial History"
CLARENCE WALWORTH ALVORD
UNIVERSITY OF ILLINOIS, EDITOR-IN-CHIEF OF THE HISTORY.

TEA AT HISTORIC EDWARDS PLACE 5:30 TO 6 O'CLOCK
BY INVITATION OF THE SPRINGFIELD ART CLUB

THURSDAY EVENING, 8 O'CLOCK

THE HONORABLE FRANK O. LOWDEN
Governor of the State of Illinois, Presiding
"Illinois Centennial March".....Edward C. Moore
JOHN L. TAYLOR'S ORCHESTRA
Invocation.....RIGHT REVEREND GRANVILLE H. SHERWOOD
March—"Freedom and Glory".....Edward C. Moore
JOHN L. TAYLOR'S ORCHESTRA
Address—"A Message From France".....THE HONORABLE LOUIS AUBERT
of the French High Commission to the United States
Songs.....MISS RUBY EVANS, Bloomington
Centennial Address.....EDGAR A. BANCROFT, Chicago

Reception

PART II

Addresses at the Centennial Meeting, of the Illinois State Historical Society, the Illinois Centennial Commission Co-operating, April 17-18, 1918

ILLINOIS—THE LAND OF MEN.

Illinois Centennial Address, April 18, 1919.

(By Edgar A. Bancroft.)

We are here tonight to celebrate with joy and pride both the growth and achievements of our State during its first hundred years. But we do not forget—we can not forget—how much back of that century, and how much now in this world-shattering and saddening war we owe to France. As America has recalled proudly her debt to her in the days of LaFayette, so Illinois should remember what she owes to the France of nearly a century before—France the bravest, most generous and liberty loving of nations.

Doctor Finley—whose absence, compelled by a distant and important mission, we all regret—has told with rare poetic insight the romantic story of the earlier explorations of this region in his lectures before the Sorbonne, which he has collected in a book entitled, "France in the Heart of America." In the preface, written since the war began, he gave this title a sentimental as well as a geographical turn. How truly was France in the heart of America! And with what profound satisfaction we recognize tonight that America is in the heart of France in fact no less than in sentiment! Precious as are our past obligations to this heroic people, our future ties to them should be ever sacred.

When General Pershing laid a wreath of roses on LaFayette's tomb he raised his hand in salute and said with soldierly brevity, "LaFayette, we are here!" So, we may say, "France, you have long been here; we rejoice that *we* are now *there;* for we both know that our cause is the same."

When the vanguard of America's army marched through the rejoicing streets of Paris last June, little French children knelt down at the curb as Old Glory passed. They felt and expressed it all. Since then the heart of America has been in France.

Let us first recall briefly that earlier time of picturesque and chivalrous adventuring.

It was the French who first explored this region and made it known to the world—soldiers seeking new domains for the lilies of France; missionaries seeking converts to the Christian faith; voyageurs seeking profit and adventure in this wild land. LaSalle, Marquette, Joliet, Hennepin, and their associates were the real discoverers of this vast expanse along the Upper Mississippi, with its fertile soil, natural beauty, abundant game and peaceful Indians. They mapped and named the water courses and other natural landmarks and the Indian villages.

They established forts, founded missions, marked the trails and the sites for trading which they learned from the Indians. They were everywhere the forerunners of the pioneers. But it is a curious fact that the French established no enduring settlements. Cahokia, Kaskaskia and Peoria, Fort Saint Louis (now Starved Rock) and Fort Creve Cœur, founded by the French fathers and soldiers, and nearly all their other outposts of civilization languished unless and until they were taken over by American or English pioneers.

It is to the intrepid missionary, Pere Marquette, that the State owes its name. Exploring the Mississippi, he came upon the footprints of a large band of Indians. Overtaking them, he asked who they were. They thrilled him with their answer: "We are the Illini—the tribe of men." Thus, this great land of prairies and wooded water courses between the rivers, and the lake became the Illinois territory, and nearly a century and a half later the State of Illinois. And the whole significance of our hundred years must be found in the deeper meaning of our name—Illinois, the land of men. For, no matter how much we exalt quantities and values and incomprehensible numbers, we know that their origins and significances are, and must always be, in *men*. Back of all deeds is the doer, and back of all accomplishment is individual character.

When the Congress authorized the formation of this State, and President Monroe signed the Enabling Act one hundred years ago to-day, it was the result of a very brief campaign here and was not regarded elsewhere as of special significance. Relatively little discussion had preceded the presentation of the memorial from the territory or delayed the passage of the bill through House and Senate. This had been a separate territory only ten years. Its population was then less than thirty thousand, mostly from slave-holding states, and all its settlements, without important exception, lay along the water courses near and south of the mouth of the Illinois River. Though this was a part of the Northwest Territory, from which slavery was excluded by the famous ordinance of 1787, yet slavery existed here from the days of French control; the census of 1818 reported 829 "servants or slaves."

* Daniel Pope Cook, the very young and energetic editor and proprietor of the Territory's chief newspaper, the Western Intelligencer, published at Kaskaskia, is to be remembered as the main factor in bringing forward and pressing the question of statehood at that time, when the territory had scarcely half of the sixty thousand population required for a state under the ordinance of 1787.

Nathaniel Pope, our territorial delegate, in preparing the bill, fixed the northern boundary first at ten miles and finally at fifty miles north of the line through the south bend of Lake Michigan that had been indicated in the ordinance as the boundary of a new state. This change of boundary, in order to give Illinois access to Lake Michigan, seemed of small importance at the time, but it gave the State its entire lake front-

* He was defeated as a candidate for the State's first representative in Congress, but he was appointed its first Attorney General.

age with its great metropolis and its fourteen northern counties which now have a population greater than that of all the rest of the State.

Here was a truly royal domain—with more acres of arable land than all England. It was, indeed, a new and fairer Mesopotamia, with leagues on leagues of verdant prairies, brilliant with wild flowers and fringed with forests along the streams. Beneath the riches of its deep black soil lay undreamed of wealth of coal and oil, of lead and zinc and other minerals. Upon its lakes and rivers there was no sail, only the silent canoe of the Indian and the *voyageur* and the slow, cumbersome river boat of the pioneer. There was no smoke cloud anywhere of town or factory. The rude, primitive salt works at Shawneetown was the solitary industry of Illinois. The blacksmith and itinerant cobbler supplemented the skill of the pioneer and his wife in providing the simple equipment and coarse clothing of the frontier life. The population—even including the 10,000 who came into the territory while it was framing a constitution for the State and thus made up the required 40,000 and even including the 6,000 Indians, who were practically the only inhabitants of the north three-quarters of the territory—amounted to only one person to each one and a quarter square miles.

What miracles a hundred years have wrought! The population has increased from 40,000 to about 6,000,000—nearly twice the population of the thirteen colonies in 1776. The production of Indian corn has increased from a few thousand bushels, then produced by the settlers and the Indians, to 365,654,400 bushels in 1917. The total wealth of the State has increased from $4,000,000 to $15,000,000,000—nearly four thousand fold; and today the value of our productions from field and factory and mine is nearly $3,000,000,000 a year. What a contrast between the little, crude salt works at Shawneetown and our vast and varied manufacturing enterprises today! Our exhaustless coal measures, our unequaled railroad transportation and the easy access by water to the Nation's great iron ore supply have been great factors in producing these results. Illinois plows, Illinois cornplanters and Illinois harvesting machines have increased the food supply in every quarter of the world, as they first increased it here. Illinois automatic machinery and machine shop equipments are lightening the labor of human hands in all countries. Illinois packing house products reach every corner of the globe, and Illinois watches keep time for every civilized nation.

Though the Illinois and Michigan Canal may seem now a rather sorry and expensive political reminiscence, it aided greatly in the growth of Illinois and of Chicago. Shadrach Bond, our first Governor, recommended it, and his successors, through discouragements and disasters not a few, persevered until it was completed in 1848. When the Erie Canal was finished in 1826, the commercial East and the agricultural West for the first time naturally joined hands at Chicago, instead of by way of the Ohio and Mississippi Rivers as theretofore. Chicago has been called the child of New York and the Erie Canal. When the railroads came later the routes of commerce east and west of Illinois had been so far fixed through Chicago, and the natural influences were still so con-

trolling, that Chicago's position as the railroad center of our country was soon firmly established.*

If it seems one of the chief marvels of our hundred years that this young State should furnish the site of the Nation's second and the world's fourth city, it is because Illinois combines in the major and world-wide sense the granary and the workshop. The legend of Chicago's seal tells the story, *"Urbs in horto."*

These achievements are due to the foresight and character of the men, from Nathaniel Pope down through this wonder-working century, who discovered and developed the great natural resources and opportunities. For, important as the advantages of geographic and economic position and of natural resources are to such great accomplishments, they have required here, as they always do, another and yet more important factor—masterful men of vision. These accomplishments were largely by-products of the moral and political convictions and aspirations of the men and women of Illinois. From the beginning the people of this State have believed that the principles of the Declaration and the Constitution furnish the only sure foundation for a free and civilized State.

The Slavery Issue.

Though one-third of the territory of Illinois and all of its settlements in 1818 were south of the Mason and Dixon line, and the majority of its population had come from southern states, a commonwealth of freedom was the ideal of those Illinois pioneers.

Geographically this State extended into and bound together the sections of North and South. Likewise historically it held the strategic place in defeating slavery and disunion and in saving the Nation for human freedom.

The two exceptional and far-seeing provisions in the Enabling Act were: (a) Changing the northern boundary, and (b) giving *three of the five per cent* of the sales of public lands (which had usually been set apart for public roads) to the cause of public education.*

The Constitution under which the State was admitted contained rather complicated provisions as to slavery, that in effect recognized and legalized its existence as an indentured servitude under rigid restrictions for a limited time, but definitely provided for its abolition within a generation.

The real fight over slavery in Illinois came with the election of Edward Coles as the second Governor in 1822. He was a Virginian of education and high connections and substantial property. He had been private secretary to President Madison, and was a special ambassador to Russia in 1817. He inherited slaves, and, on his way to Illinois in the spring of 1819, he freed some twenty or more, but brought them to Illinois and gave 160 acres of land to each head of a family. He was

* Tucker of Virginia said in 1818 that it cost the farmer one bushel of wheat to carry two to a seaport town only eighty miles away. Land transportation was then limited by its cost to 100 miles.

* One-sixth of the total to go to the founding of a college or university.

known to be strongly opposed to slavery. In the election of 1823 the slavery party elected the Lieutenant Governor and controlled both branches of the legislature by large majorities. Governor Coles, in his first message,recommended the freeing of the slaves and the revision of the black laws for the protection of free negroes. The slavery party met this challenge by passing through the legislature, by the necessary two-thirds votes, a resolution for a constitutional convention. Its sole purpose was to protect slavery in Illinois. The question then went to the voters and a bitter campaign was waged in the summer of 1824. Although substantially the entire population was in the southern half of the State and had come mainly from the slave states, Governor Coles won a great victory. Of the 11,612 voters then in the State, 6,640 voted against the constitutional convention, which meant against slavery, and 4,972 in its favor. This settled finally the character of Illinois as a free State, and thus at once stimulated immigration from the free states of the North. It also showed that the southern stream of settlers, that came first, held largely the same enlightened views as those who came later from New England and New York and Pennsylvania.

It was Senator Douglas of Illinois who, a generation later, revived as a national issue the question of slavery by his bill to repeal the Missouri compromise. Out of that controversy sprang the candidacy of Abraham Lincoln for the United States Senate and the Lincoln-Douglas debates of 1858. Lincoln came from Kentucky, a slave state, while Douglas came from Vermont. Lincoln, convinced that slavery was wrong, stood firmly against its extension. Douglas, though born and educated in New England, sought the path of compromise, and was more hostile to abolitionists than to slaveholders. In the debates they made Illinois the platform upon which the essential moral quality of this issue and the impossibility of permanent compromise were strikingly shown to the American people.

In the Civil War Illinois rose to her supreme height in the contributions she made to the cause of freedom and union through President Lincoln, General Grant, Senator Trumbull, Richard Yates, our War Governor, General Logan, General Palmer, General Oglesby and many more, who, at the front—255,000 brave sons—in the Congress, in the Legislature and in private life devoted themselves with unselfish ardor to saving our Republic. The war ended forever the question of slavery, which had divided our State and Nation for so many years, and the cause for which Lovejoy gave his life at Alton in 1837 was won. And the great leaders who were so conspicuous in our first fifty years are our most inspiring possessions, our most abiding influences.

Education.

Though the Enabling Act wisely provided that the larger portion of the proceeds from public lands within the State should go to education (because, as he so erroneously stated, the Illinois country did not need much money for good roads!) Nathaniel Pope's wise foresight was vain.

Funds from this source were absorbed and lost in the later craze for public improvements.

While schools and churches were almost the first desires of many Illinois pioneers, public education here as elsewhere, was very slowly developed. During the first fifty years the real centers of learning and enlightment were the communities where private initiative and gifts had founded academies and denominational colleges. They offered the opportunity of a liberal education to the children of the poor and well-to-do alike. Shurtleff, McKendree, Illinois and Knox Colleges were early examples of these centers of moral and mental enlightment and progress in this State. They constantly drew hither the more desirable settlers, and through their students and graduates disseminated higher ideals of conduct, business and government. They combine, as no other institutions of learning have done with equal emphasis, the development of the moral and religious as well as the intellectual nature. They ministered largely to the moral indignation against slavery which found full expression in "Uncle Tom's Cabin." Edward Beecher, president of Illinois College, and Jonathan Blanchard, president of Knox College, were strong anti-slavery leaders in the discussions that followed the murder of Lovejoy.

Not until the last fifty years did the early plans for public education become effective. Our public school system had hardly begun by 1855 and progress was slow until after the Civil War. It is in her later years that Illinois has developed her great State university and the two other universities on private foundations at Chicago.* In libraries, in the fine arts, and in music Illinois has facilities, opportunities and students which give her a relative rank even greater than her wealth and commerce.

Indeed, the connection is closer than is sometimes realized between the agencies for religious, moral and mental development and the physical evidences of great wealth and enterprise. For it is not alone the combination of the trained scientific mind and business sagacity that have produced the vast wealth of our State. Sterling moral character, fine public spirit, high personal and commercial ideals have given energy and stability to our great business enterprises. And the men who have won the largest successes have themselves attested the truth of this statement. Phillip D. Armour established the Institute of Technology as well as a world-wide business to fitly perpetuate his name. The memory of the commercial genius of Marshall Field will persist in the centuries to come, not so much in the marvelous business which he created as in the monument which is near its completion on the shore of Lake Michigan, and the influence of that monument will increase and expand with the years. George M. Pullman, whose engineering skill

* Jonathan B. Turner's contribution is worthy of remembrance. He came to Illinois in the early thirties. He was the leader in the movement creating State Universities by National aid and to furnish agricultural and technical instruction. He also introduced the osage orange hedges to save the expenses of rail fences and of ditches and embankments then in general use. In this war American Universities and Colleges have made the priceless contributions of patriotic enthusiasm and eager young men specially competent for leadership in every branch of war service. And the roots of the osage orange—now supplanted by wire fencing—have yielded a dye for their uniforms.

lifted Chicago out of the swamp before he established the business that bears his name, took pains to assure a continued influence of elevation in the great training school which he founded. Similar instances are to be found in all parts of our State. Among us of Illinois no man is regarded as truly successful unless he adds high personal character and a generous civic spirit to his business abilities.

It was the moral and idealistic training of American schools and colleges that made the martyrdom of Belgium and Germany's cruel crimes against humanity on land and sea and from the air potent and irresistible arguments for our joining the allies. It was largely our college men who went, and inspired others to go, overseas to aid French and English arms long before our declaration of war. We should never forget the moral heroism and vicarious sacrifice of this proud American vanguard of 30,000 men, fighting under the foreign flags for the life and soul of neutral America.

The queenly stature of Illinois in the sisterhood of states has been due to her steadfast devotion to liberty, justice education, and all the agencies of moral, aesthetic and spiritual enlightment, and to a patriotism that embraces all these.

What a powerful inspiration in the trying days of this World War have been the memories of the Illinois leaders in the War of the Union! Every Illinoisan who knowns what Lincoln and Grant and Logan and Palmer and Oglesby strove for is bound to know and feel that their work is vain unless the Prussian arms and creed are beaten to the dust. But we all knew that as they sought a half century ago to save this Nation, not for its power or its glory, but because in its survival were bound up the deepest interests of mankind, so America is fighting with the allies in this war. And their spirit and capacity and devotion have reappeared during the past twelve months in the varied labors and solid service of Governor Lowden. His record and his character are one of the strong promises for our second century. By his words and his acts he has made clear the purpose for which America fights; and that all that Illinois has, all that Illinois is, are but dust in the balance as compared with the cause for which American soldiers are fighting and dying on the Western front.

Therefore, Illinois is pledged and prepared by her history and ideals to fight to the end, even if the war should take from us all that our hundred years have gathered.

The Problems of the Future.

What are the problems that confront Illinois as it enters upon its second century, and what are the lessons its past teaches?

The problems are the old ones of making and keeping a democracy honest and humane in purpose, genuine, intelligent and steadfast in character. The perpetual problem, as Lincoln stated it, is to have a government strong enough to protect the liberties of the people in a crisis, but not too strong for those liberties in times of peace; the problem of keeping justice and liberty equal and fraternal, and of ever guarding

and preserving not only the essential principles, but the essential institutions of our free Republic.

This war has taught us, as no other war in our history has done, that a republic must not only be willing to fight for its liberties, but it must be prepared to fight; that loyalty imposes a constant obligation which will be most cheerfully recognized and met if it is definite and applies to every youth alike.

The utter collapse and disintegration of Russia have taught us—as we needed to be taught—that there can be no justice assured to anyone except under ordered liberty, under a government of justice and law; that a socialistic government, whether resulting in anarchy or oligarchy, is not the government which Washington founded and Lincoln saved. Their government was of the whole people, and not of any class, and was founded in rules of right and in permanent institutions of liberty and justice.

Free government no more means a government of the proletariat than of the grand dukes; no more of the poor than of the rich; no more of the ignorant than of the learned. It means a government in which *all* participate, and under which *the rights of all* are *equally* protected; and protected not by the *will of the rulers,* whether a vast committee or an irresponsible czar, but protected by fundamental principles of justice and by established institutions of freedom.

Illinois has been ever true in conviction, if not always in practice, to the rule that "obedience to law is liberty." The disorders of the Chicago strike of 1894, and the more recent race riots at Springfield and East St. Louis, are painful reminders that dangers constantly lurk in a democracy and that neither justice nor liberty can live under mob law. Reverence for law must ever go with devotion to liberty, else liberty is lost. "Law is the uttered conscience of the state restraining the individual will."

This war should teach us another lesson of the highest value. In England and in America the great crisis has submerged and obliterated for the time the divisions between so-called labor and capital. Both have forgotten their differences—have been ashamed of their differences—in the presence of a danger that threatened to engulf them both. If the war has taught cooperation and mutual confidence and the duty to suppress differences for the good of all, shall we not finally learn that lesson and apply it to all our relations hereafter? For internal class divisions and strife will wreck Democracy as surely as would the success of the German arms.

It is increasingly patent that much remains to be done in order to make every Illinois boy and girl fit in spirit, in hand and in brain for the duties and the devotion of citizenship. This is a problem, not so much of making every citizen of greater economic worth to the State, but of making every youth, whether alien or native born, a loyal, an honest and an intelligent citizen. A formal naturalization of the immigrants is not enough—it means very little; it should mean very much. It should mean such knowledge of our language—*and there is but one American language*—and of our history and institutions, as will lead

them unconsciously to love America with the singleness to which they pledge themselves in their oath of allegiance. Americanism admits of no divided loyalty—least of all between America and another nation whose governmental aims and principles are antagonistic to ours.

The pitiful exhibition of 'international democracy" in Russia the past year should be warning enough to us against every propaganda that weaken, anyway or for any human purpose, complete patriotic devotion to America. All such movements in the name of humanity destroy all the safeguards of essential human rights.

"God gave all men all earth to love,
But since man's heart is small,
Ordained for each one spot to be
Beloved over all."

* * * * * * * * *

When the heat of summer lies heavy upon our land there comes a flower that bursts in white and gold on the sluggish stream, and decks with sweet stars of day the surface of many a murky pool. The Illinois of our pride today is not found in its population or wealth or its material resources. It is in the soul of our commonwealth. Like a pond lily, it has grown out of the depths of this fecund valley, and, striving upward through all the turbulent and turgid floods of a new industrial and civil life, has been nourished even by the impurities in which it was rooted.

Only as our buildings and enterprises, our genius for production and commerce strengthen and uplift the collective soul of our people, are they truly admirable. Every beauty of line in the material edifice of our greatness, every political or commercial achievement that stirs the spirit, is proof of the essential soundness of a civilization that has been and still may be somewhat crude, yet has been always genuine, always aspiring.

Even our largest material accomplishments disclose ideals that have not yet been realized, and that have soared with each attainment; that have gone like the purpose before a deed, leading to action, but mingling with fulfillment a high discontent that impels to yet higher doing. They are but the symbols of our power, the promise of our future.

It is a brave banner that we unfurl, bearing the record of our hundred years. There you may read the story of Pere Marquette, carrying the cross to the wild tribes of our prairies; of the French *coureurs du bois,* romantic, brave, enduring; of the frontiersmen, who, like the explorers and fur traders, loved the wilderness, its hardships and adventures, with its free life and isolation, for their own sake, and then as towns and cities grew, they vanished beyond the Mississippi.

You can see there the pioneers—the lonely log cabin, the little hamlet in the midst of the undulating sea of prairie flowers, guarded by the church spire and the school house, rather than by the walls and gates of old. Into the peace and silence come a few harsh notes of strife between savage and settler: splashes of blood stain the lake's yellow sands. Then you can see later the yeomen of the country-

side marching with their flintlocks against the Indians in the one war that has touched the soil of Illinois.

You can see the beginnings of communities, of an organic life binding communities together; the self-contained, yet unconscious heroes of that simple time, moving with a certain giant strength and childlike directness to control the forces which were then raw and plastic, and to build out of them a puissant and stable state. The pioneers stood as the trees of a forest, together, but individual.

"They rise to mastery of wind and snow;
They go like soldiers grimly into strife
To colonize the plain. They plow and sow,
And fertilize the sod with their own life,
As did the Indian and the buffalo."

Behold there the simple folk that defended themselves against the red race, now imperiling their liberty and their lives to give freedom to the fleeing slave. These men of the "underground railroad" were the first projectors of North and South railroad lines, and they surpassed all others in having successful *operation* accompanying the preliminary *survey!*

How that record blazes with the part of Illinois in the great war for Freedom and the Union! Behold the long lines of blue, gathering from farm and shop and store and school, and moving away to martial music, mingled with huzzas and sobs—to meet death or victory, as might be, but to meet either with a smile. The story brightens and darkens as gloom follows gleam until at last, out of hoping and despairing comes victory, and the sad, yet rejoicing return.

Then a shadow falls across the picture—a shadow so deep that it darkens every heart and every home in Illinois. Lincoln, the Great Captain, Lincoln the Emancipator of the Slaves, Lincoln the Saviour of the Nation, Lincoln the Martyr, lies dead.

"When lilacs last in the dooryard bloomed,
And the great star early drooped in the western sky in the night,
I mourned and yet shall mourn with ever-returning spring."

Then we see the interrupted forces rearrange themselves; old enterprises and new endeavors take on a new vitality; we see a city leap into life as by magic, and then more suddenly vanish in flames. Its woe becomes its fortune; its destruction is its upbuilding. Enterprise, commercial and industrial, dominates every element of city and country life. Material foundations are laid so broad and so deep that all else seems forgotten. Streets are lifted out of the swamp; notable buildings are raised out of the ashes; numerical and financial strength increases. Out of them arise the beginnings of an intellectual and aesthetic life.

"Whate'er delight
Can make Day's forehad bright
Or give down to the wings of Night."

Wealth, philanthropy and art, schools and universities blossom in the Dream-city of the Exposition, a city built of wave and cloud and sunshine; that opened, when the daylight faded, like a great night-blooming cereus by the margin of the lake. It glowed with the colors of evening and of dawn, and passed as they pass, leaving only imperishable memories.

An then the portraits that hang in the hall of our hundred years! Plutarch's men, who lived the

> "Life that doth send
> A challenge to its end;
> And when it comes, says
> Welcome, friend!"

Douglas, the "Little Giant," like a short, swart tower holding guns terrific for destruction and defense; Baker of the silver voice, who joined to the strength of the West and the calmness of the North, the warmth and fervor of the South—whose brilliant speech was forgotten in the keener flash of his sword, which, alas! fell with him at Ball's Bluff in the very budding of his powers; and Palmer, who followed Douglas in putting aside his party and its principles for the higher cause of the Nation; and in his old age again standing true to his convictions and assuming leadership to guard the Nation from financial disaster; and Oglesby, the homeless Kentucky lad, thrice chosen Governor of Illinois, and beloved leader in war and in peace; Trumbull, slender of stature, but great in intellectual power—the foremost constitutional lawyer and debater of that time; and Logan of the sable wing, who left the companions of his youth to lead, as few leaders could, the impetuous legions of the North—who with a soldier's reckless daring joined a gentle heart, and in the thankfulness that followed war helped to heal its wounds by establishing the Grand Army of the Republic.

And Grant, of the stern, unflinching, untelling face, of a figure and a stature that gave no hint of martial glory or of martial prowess, but which held a spirit that was dogged, indomitable, persistent and resistless in war; that was gentle, self-sacrificing, and more sublimely brave in peace; that made Appomattox a shrine of magnanimity and Mount McGregor an altar of moral heroism.

But above all in our Pantheon is Lincoln, the people's hero, whose greatness is the common possession of mankind: A face so plain it fascinates, so sad it touches the heart; so illumined that it draws us from all sordidness; eyes that beacon to the safe harbor of a true soul; a form builded like the ships of the Vikings, strong to the uttermost, and graceful almost in the perfectness of its strength; a mind that brought every question to the test of truth, and would not deceive others because it would not deceive itself; a mind ever ruled by a heart which, as Emerson said, was as capacious as the storehouse of the rains, but had no room in it for the memory of a wrong; a mind and a heart distraught, oppressed, borne down under burdens greater than ever man bore, and shaken by a temperament touched with moodiness and mysticism—they kept their soundness in a philosophy that took the sense of the comic as

a preservative of wisdom, and the sense of duty as the preservative of honor and endeavor; a spirit so fine that it felt, past all argument, the imminence of Divinity; a life harmonized and made glorious in the conclusion of Darwin; though a man may not fully know the issue of his life or the nature of God, he can do his duty. And how Lincoln did duty, mankind will ever love to tell.

But there is another picture, a small part of a great canvas, not yet finished, radiant with a light that brightens every portrait, every painting in that hall. It portrays Illinois summoning her youth by hundreds of thousands to prepare to prove at arms her loyalty to liberty and her gratitude to France, and to defend that government of the people which it is Illinois' chief glory to have helped to save.

There is here none of the pageantry or trappings of an army with banners. Like the rude cabins of the pioneers, multiplied into myriads, are the schools of military instruction going forward with the simple directness and the invincible purpose of a high resolve. Here above the broad prairie the young eagles are trying their wings and their talons, that they may strike to the earth the German vultures that are tearing at the vitals of defenseless millions.

Then we see them again—long lines of khaki brown and glistening steel that go forward and ever forward—some wounded, some dying, all cheerful, all smiling, all determined. And above the lines and before them—yea, and above the lines of France and of England—shining in the upper air, watching, rising, wheeling, striking—and sometimes falling!—are the young eagles of Illinois!

And the light of that picture glows upon all her sons who served with perfect devotion, whether here or there; whether they have returned, or whether France shall keep them lovingly and make their resting places shrines of liberty. And the radiance of that picture is from the sun of universal justice, liberty and kindliness that is just rising upon a darkened world.

All this—and how much more?—glows resplendent on our banner, though it shows but the simple legend, *Illinois, the Land of Men.*

VIRGINIA IN THE MAKING OF ILLINOIS.

(By H. J. Eckenrode.)

It is my privilege to bear the fraternal greetings of the Virginia Historical Society to this assembly on the happy and auspicious occasion of the celebration of the one-hundredth anniversary of the Statehood of Illinois. It is also my honor and pleasure this evening to speak of the part played by Virginia in the origin and development of Illinois.

Illinois has been often called, and with reason, the foremost commonwealth of the Union; and, as we see it today it is great, prosperous, rich in material wealth and rich in human happiness. It is a type of modern civilization, offering all that seems best in twentieth-century life. But it is not of the present Illinois, in which it has been your fortunate lot to be born, that I am here to speak, but of that Illinois of long ago, the Illinois of forests and uninhabited prairies, of Indians and wild beasts—the embryo Illinois, still unshaped by fate, as it waited to be born. The task is mine to outline those prenatal forces which determined what Illinois should be, when, in the fulness of time, it became a community of civilized men.

Happily there is no tendency to-day to begrudge the South the credit due it for its share in the making of America. After the long estrangement all parts of the United States are now joined in a fraternal love and fellowship which augurs well for the future of the nation. One of your finest Middle West statesmen—one of the finest Americans of the present generation, in my opinion—ex-Senator Beveridge of Indiana, in his great work on John Marshall, has generously acknowledged the important contribution of Virginia to the development of America. In the publications of the Illinois Historical Society, which are a model of scholarship and of the book-maker's art as well, the great work done by Virginia in the West is set forth at length. Indeed, in recent years there has been a growing tendency all through the North and West to appreciate at its full worth the part of the South in the moulding of the American nation, and a realization that without the South the national life would be the poorer.

The discovery of America was one of those events which should help to confirm our faith in providence, even in spite of the fearful turmoil of the present. The discovery was not only a matter of supreme good fortune to mankind, but the time of discovery as well. It came at the end of the Middle Ages, in a period of great change and rapid development, when the influence of such an unprecedented happening produced its maximum effect. If the Norse had colonized America centuries before Columbus, there would have been only another feudal Europe on our shores; if the discovery of America had been delayed until

Europe had come into full contact with India and the East and had completed the growth of the new civilization which came into being at the close of the feudal era, America would not have so greatly influenced the life of humanity. But the discovery, by enlarging man's physical world by vast, uninhabited regions at the very moment when his spiritual and intellectual vision was enlarging, proved decisive of the future of the race.

At the end of the Middle Ages, European man had passed through the centuries of disorder and anarchy following the destruction of antique civilization and was busily engaged in evolving a life which embodied the germ of representative government and the other great, distinctive modern ideas. Much had been learned in the Middle Ages, but man had suffered very grievously in the course of his hard schooling. Political and social caste had become more deeply imbedded in man's consciousness than at any other time in human existence, and democracy was as yet almost unthought of. Sir Thomas More's *Utopia*, written at this time, seemed a hopeless dream of justice and equality. Class distinctions were embodied in law, and the chance for the poor man, the obscure man, in England as in all European countries, was exceedingly small. There was then, at the time of the discovery of America, a young and plastic civilization, full of promise but threatened with destruction by the growing economic pressure due to an increasing population. Some way of emancipation was needed and the New World supplied the need.

When the English settled America—Virginia first in 1607, and Massachusetts a few years later—they brought with them the ideas, traditions and prejudices of medieval Europe, along with the priceless inheritance of English liberty and English institutions. The contemporary accounts of American life in the first century of colonization do not make cheerful reading. De Foe, for instance, paints a dreary picture of Virginia, and there is no hint in his description of the splendid civilization maturing beneath the surface. In New England, too, there was a long age of relgious bigotry and narrow living—of smallness and dullness—before the New England spirit gained its great historic growth.

But gradually, in the vast areas of America, in the immense stretches of pine and oak forest, offering breathing-space and working-space and happiness-space to the immigrants from crowded Europe, a spiritual revolution was wrought. Every individual was offered a chance to become a free man— that is to make a decent living for himself and for his family without a master over him. The pine forests have proved good for the health of the ailing body; they were also good for the ailing spirit. European man came sick to the American shores and in the wild, untenanted woods his soul found healing. He began to lose his age-long class consciousness and to stand erect and free.

The English in Virginia, favored by a good soil and kindly climate, built up one of the two civilizations which were destined to grow into the United States. The other was devloping, at the same time and quite independently, in New England.

The community founded by the tobacco planters in Virginia was one of the most notable and influential in modern history, by reason of its

singular charm and its solid merit as well. It was a life of great freedom and eminent sanity that the planters lived on the beautiful rivers of old Virginia. The spell of that life, so admirably described by our ambassador to Italy, Thomas Nelson Page, has been cast over the whole South and West. Surely the gracious tradition of Middle West hospitality is Virginian in origin, and from the same source comes the Middle West joy of living.

The fine tradition of English constitutional liberty flowered in the Virginia House of Burgesses, which, by the middle of the eighteenth century, had become in many ways the foremost legislative body in the world. The modern committee system was first perfected in the House of Burgesses, before the House of Commons in England and before our own Congress. In almost every way the House of Burgesses was a model of parliamentary procedure and enlightened legislation. It was this House of Burgesses which first perceived and resisted the sinister tendencies of the British government as these became manifest at various times in the eighteenth century. It maintained clearly and effectively the principle of constitutional government.

In Virginia, in that wonderful period between the close of the French and Indian War and the close of the Revolution, American democracy grew to fruition. The Virginia planters, far freer and far more generous in outlook than their brethren, the English landed proprietors, willingly adopted the ideals of democracy and gave them practical realization in the government of the commonwealth.

It was the great democrat Patrick Henry, whose name should be forever dear to the lovers of liberty, that first openly defied the British government and began the Revolution. It was the equally great George Mason, who, in the Virginia Bill of Rights, laid down, once for all, the principles of free government, and who, in the Virginia constitution of 1776, gave the world the first written constitution. And there, too, was Thomas Jefferson, the greatest of them all, who wrote the Declaration of Independence and changed the ideal of national democracy from the dream-stuff of generous thinkers into that governmental system to which our allegiance and our lives are pledged.

Virginia and New England together lighted the fires of the Revolution and brought the American nation into being in that ever-happy year of 1776. But the outcome of the war with the greatest military power of the age was doubtful; and even if independence were achieved, it seemed likely that the United States would be bounded on the west by the Alleghany Mountains. There were then no American settlers in the vast region between the Ohio River and the Great Lakes. A few Frenchmen were the only white inhabitants of this region, which was held by the British garrisons at various points. If the year 1783 had found those garrisons still in possession, of the Illinois country, the ground we stand on would be English soil and not American. The whole history of the United States would have been different, its promise would have been frustrated. The United States to-day would be a

second-rate power instead of the greatest and strongest nation on the globe.

The fact is held in grateful remembrance by all Americans that a Virginian preserved our country from a thwarted destiny and gave to the republic the incomparable gift of the Middle West. Not equally well known is the share of the Virginia government in bringing about the fortunate consummation.

George Rogers Clark was one of those immortal men who see through the darkness of the present to the may-be of the future, and so save the world from the might-have-beens. Amidst all the distraction of the Revolutionary War as it raged in the East, Clark preserved a wise detachment. He realized the possibilities of the great forest-covered, Indian-haunted West. The West fascinated him and he turned from the opportunity of honorable service in the Continental Army to the greater service of claiming the West for America. He dreamed of leading an army past the Alleghanies and driving the British from the land.

He could do nothing, however, without some governmental sanction and aid. And where was this aid to be obtained? The harassed Continental Congress, at its wit's end to keep the Eastern army supplied and equipped, had no thought or resources to devote to so remote an adventure as the conquest of the West. Clark's one chance lay in the favorable action of the Virginia government, and consequently he went to Williamsburg and laid his case before the authorities.

Most fortunately for America and the world, Patrick Henry happened to be governor of Virginia at the time, and he was the farthest-sighted statesman of his age. When the young Clark pleaded with him for his great idea, Henry listened with sympathy. He then called in consultation Thomas Jefferson, George Mason and George Wythe, and the decision was made to send out the expedition destined to conquer the West—surely one of the most fateful decisions ever made.

It required courage on Henry's part to think of making efforts in a new field at such a time. My researches in the Virginia Department of Archives, which in recent years has become a center of historical study, taught me that Virginia's share in the support of the American Revolution has been greatly underestimated. The records show that through all the early years of the struggle, when the North was the scene of invasion and therefore weakened in resources, immense quantities of beef and flour and thousands of guns went up Chesapeake Bay to Washington's Army. Indeed, it is hardly too much to say that that army could not have kept the field but for the aid given by the Southern commonwealth.

Although the burden of the Revolution thus rested so largely on Virginia, and every dollar was badly needed for the prosecution of the war in the East, Patrick Henry was sufficiently large-minded to see the vital importance of the West and to make a special effort to claim it. The means available were small and could not have been otherwise than small at such a moment. The obstacles were almost insuperable. Circumstances and men alike seemed to conspire against the undertaking;

and if it had not been for the unyielding will and unfailing enthusiasm of George Rogers Clark, the expedition would never have set out at all.

But at last, in that history-making summer of 1778, Clark sailed down the Ohio to claim for America a land richer than all the El Doradoes of the imagination. He had something less than two hundred men, and the little company trusted itself to the waters on rough wooden scows which were without other motive power than hand-poles. And yet his small expedition, armed only with rifles and poorly supplied with food and ammunition and everything else needed in campaigning, performed one of the most notable military achievements in the annals of war.

That little band, drifting down the Ohio to the West through the interminable forest, carried with it the destiny of America. It carried with it all that Virginia had inherited from England and all that she had herself originated or developed—it carried the English law as applied in America, the idea of constitutional liberty, the fine qualities of planter culture, the democracy which had grown up under Henry and Jefferson and Mason—a rich seed for the fertile soil of the Middle West.

How the valiant handful came to Illinois and conquered is an old story—through their matchless hardihood and their bravery they added the West to the United States. When Clark raised the American standard over the Illinois forts, the crisis had passed in the fate of the nation; it then became a question only of time before the United States should expand to the Pacific. All our great advance towards the setting sun was the logical outcome of the American conquest of Illinois.

It is a fact most gratifying to a Virginian and flattering to his pride that the first organization of Illinois as American soil was accomplished under the government of Virginia. In the fall of 1778, the assembly constituted the new region the county of Illinois in the Commonwealth of Virginia. After the old Virginia fashion, a county lieutenant, John Todd, jr., was sent out to organize the county and govern it. Thus a Virginian county lieutenant was the first civil ruler of Illinois under the American flag. Todd appointed judges and effected such an organization as was possible in a territory of vast distances and few and alien inhabitants. In his letter of instructions to county lieutenant Todd, Governor Henry struck the note of true Americanism as by some prophetic instinct: "You are on all occasions to inculcate in the people of the region the value of liberty and the difference between the state of free citizens of this commonwealth and that slavery to which Illinois was destined." Settlers from Virginia soon followed the soldiers, and the first permanent element in the life of Illinois was thus almost exclusively Virginian.

The rest of the story is familiar to you—how Virginia generously resigned the territory which her arms had won to the government of the United States. In the due course of time—now just a century ago—Illinois began her great career as a sovereign State. The Virginian element in Illinois has been an honorable one, and many of the foremost citizens of the commonwealth trace their origin to the Old Dominion.

It will be seen that Virginia's share in the making of Illinois was a most important contribution. So, too, was that of New England.

The New England settlers, who came by thousands in the early years of the nineteenth century, completed the work which it was Virginia's lot to inaugurate. Virginia did all in her power to fashion Illinois into an American commonwealth. New England sent her finest blood, her keenest brains, to assist in the building of the great State of the Middle West. Here the two main civilizations have blended to produce the typical American commonwealth and the typical American spirit. The rich Illinois lands drew not only Virginian and New Englander, but Pennsylvanians and New Yorkers as well, and men from all the Eastern States and from beyond the seas. Here all currents of our life met to build up in the Middle West the first distinctively and originally American communities.

In the Middle West the process of nation-making was completed. That process had had its origin in Great Britain and in Holland; and in the Atlantic States the ideal of free government, the germs of which had been borne across the ocean, had grown to flower. On the Atlantic slope modern democracy had its birth and the modern attitude towards life came into existence.

But neither Virginia nor New England represented the last stage in the long development. About both there lingered much of European custom and prejudice; both of them at times looked backwards towards the European shore. Both were too self-contained, too marked with local characteristics to produce the final type in American civilization. That was the work of the Middle West.

The very names of the East are reminiscent of Europe—Virginia, Carolina, Maryland, New York, New England. They reflect the European colonization of the Atlantic slope. But the beautiful name of Illinois is novel and unmistakable; it belongs to America and to America alone. It breathes the thought of a new world born in the free forests and the unfenced prairies of the West.

In 1812, the London Times, in commenting on the victory of the Constitution over the Guerriere, spoke thus of the Americans: "They are of us, and an improvement on us." In the same way the East may say of Illinois: "It is of the East and an improvement on the East." In Illinois an American community came into existence which had no direct contact with European life—which was wholly American and growing to maturity in the age of the expansion of the American spirit. In the Middle West the last feudal scars on the soul of European man were smoothed away and mankind entered into the full enjoyment of modern life, with its broad democracy, its free opportunity and its hope of happiness.

It was the part of Illinois and the Middle West to give the world a fresh and rich civilization, which, it may be believed, will in the end transform the world. This civilization is democratic but it is also more than that. It is not the Athenian democracy of small things. It is a civilization which has vastly enlarged the prospect of man's material welfare. Here in the Middle West agriculture first became epic; on the broad prairies modern farming-machinery was first used with effect, and the world's food supply was increased ten-fold. It is this largeness of

life which the Middle West has added to the making of America. The Middle West is not a land of pettiness and smallness, of inertia and hesitation. It is a country of broad-minded men and women—of people who go forward, who are not afraid of the untried, who look towards better things in the future because the present is so rich and full.

We meet here in a solemn hour. The historic civilizations of Europe are dying. Science, art, literature, industry are perishing in the blood-flamed horror of the Great War. It is the fate of America to be the decisive factor in the struggle, to turn the even scales. When the titanic struggle for human right shall have ended, the United States will be the greatest, richest and most civilized country on earth. It will reach in a stride that manifest destiny which the forces of life marked out for the land more than a century ago, when the Middle West became American soil. How precious American civilization will be in the wreck of nations and the downfall of races, we can hardly appreciate as yet. But we do know even now that America, as great in her generosity as she is terrible in her wrath, will be the hope of the world and that the stars of Old Glory will shine more brightly than ever in the darkness of humanity's night.

The place of Illinois in the history of the century just past is a great and honorable one. Her share in the achievement of the coming century will be even larger. Illinois has always stood four-square for patriotism, freedom and the right to live and grow—for all the higher things of life. As never before the nation needs the virile democracy, the largeness of outlook, the open-mindedness of Illinois; and because of this need the hundredth anniversary of the birth of the great commonwealth is a time of congratulation and a harbinger of good things yet to come.

ILLINOIS IN THE DEMOCRATIC MOVEMENT OF THE CENTURY.

(By Allen Johnson.)

In the month of November, one hundred years ago, two Congresses were in session—four thousand miles apart. One was an inconspicuous gathering of plain citizens, representatives of the common people, charged with prosaic duties: the levying of taxes, the appropriating of public moneys, the framing of laws for a people still largely raw and rural, still amazingly ignorant of the vastness of their country. This Congress sat in an unkept town whose public buildings had been burned, only four years before, by an invading army. The city of Washington was barely eighteen years old.

The other Congress convened at the ancient town of Aix-la-Chapelle the German Aachen—shrouded in memories which went back to the Middle Ages, when German Emperors were crowned in its famous cathedral and buried in full regalia in its deep vaults. The ashes of Charlemagne, so tradition said, lay under foot. This brilliant gathering was attended by royalty. The crowned heads of Russia, Austria, and Prussia with their entourage were present; the kings of Great Britain and France were represented by their ministers. These three monarchs had no mandate from their people, acknowledged no obligations to their people, sustained no intimate contact with their people. They were bound together by one of the most extraordinary alliances in all history—the Holy Alliance which had emanated from the strange mind of Czar Alexander I of Russia. The unctuous phrases of the pious document which the impressionable Czar had offered to his fellow monarchs of Austria and Prussia might mean much or little. Metternich, prime minister of Austria, declared the proferred alliance a sonorous nothing; the English premier referred to it as a piece of sublime mysticism and nonsense. Its significance in history lies in its name which was soon applied to the combination of the five great powers that met at Aix-la-Chapelle.

The presiding genius of this European Congress—the dominating figure of Europe, indeed, for full thirty years—was Prince Metternich. He was the living embodiment of that repressive spirit which seized the minds of reactionary rulers after the fall of Napoleon. He hated the French Revolution with perfect hatred. To his mind the revolutionary spirit was a disease which must be cured; a gangrene which must be burned out with the hot iron. He abhorred parliaments and popular representative institutions. He represented perfectly the reactionary spirit of his liege sovereign who declared the whole world mad because it wanted new constitutions and who crushed remorselessly every trace of

liberalism in his Austrian domains. Playing upon this common fear of revolution and this common hatred of popular sovereignty, Metternich bound the five great powers to a policy of repose, of political immobility, over against the propaganda of liberals throughout Europe. In case of further revolution in France—that hot bed of popular unrest—they were to unite to quell the storm. By further Congresses steps would be taken to cure the malady of revolution wherever it might break out. The year 1818 marks the beginning of that repressive policy which sounded the death-knell of popular government in the Old World for a generation.

While this famous Congress of monarchs-by-divine-right was setting the face of Europe against the mad doctrinaries who talked of constitutional government, our plain, sombre-clad congressmen on the banks of the Potomac were quietly and as a matter of course giving their approval to a constitution drafted by inhabitants of a distant territory where the native redman still roamed and where primeval forest and prairies still awed men by their great brooding silences. At the very time these self-appointed defenders of absolutism and the peace of Europe were leaving Aix-la-Chapelle, our national House of Representatives was voting to receive Illinois into the American Union on an equal footing with the thirteen original states.

In this contrast I find the fundamental reason for America's participation in the Great World War! And now once again, one hundred years after Aix-la-Chapelle, irresponsible government has thrown down the gage of battle, and American Democracy has accepted the challenge!

I have mentioned Great Britain among the five powers who followed the lead of Prince Metternich. This is not the time or place to explain the circumstances that made contemporary England also reactionary. Enough that even the Mother of Parliaments had lost its true representative character. Many an Englishman felt that he was losing his political birthright under the heavy repressive hand of the Tory squirearchy. Much as he might mistrust the firebrands of liberalism in Europe, he had no heart for a policy which denied to a nation the right to choose its own political institutions. And it was the silent, indirect pressure of such Englishmen that eventually forced the British government to protest against Metternich's doctrine of intervention. Eventually, too, liberalism broke through the tough crust of British conservatism and achieved the reform of Parliament.

It was in these days of the un-reformed Parliament, when representative government had become a farce, when the common man who did not possess a freehold worth forty shillings a year found himself a mere tax-payer without a vote, when a land-owning squirearchy monopolized political office and tabooed reforms, that English yoemen farmers cast wistful glances overseas. Held fast between the insolence of wealth on the one hand and the servility of pauperism on the other, they could see no prospect of relief in Merrie England. There was only hollow mockery in the name.

Happily we are not without direct personal records of these Englishmen who came to America on their own initiative or that of their fellow farmers and mechanics. As they made their way over the Alleghanies to

the prairie country, they found America in incessant motion. "Old America," wrote Morris Birkbeck, one of these plain English farmers, "seems to be breaking up and moving westward." He was a correct observer. America was on wheels or on horseback. Conditions somewhat like those in Old England were driving New Englanders and Virginians and Pennsylvanians in a veritable human tide into the valley of the Ohio. The commonwealth of Illinois was born in the midst of this swirling emigration.

It has been the fashion of historians to ascribe this rapid westward movement to the lure of free lands. A fundamental instinct, no doubt, this passion for virgin soil that one may call his own. The pioneer who in his own clearing between the stumps of trees felled by his own hand, planted Indian corn in the deep rich—illimitable rich, black loam, was obsessed by one of the deepest of human emotions. This soil and the produce thereof was his—his! His sense of individual property became acute. Like Anteus of Greek mythology his contact with the soil increased his might. His manhood leaped to its full height as he brought acre after acre under cultivation.

Yet other motives for the crossing of the Alleghanies played no mean part. Man does not live by bread alone. Birkbeck confessed to a strong desire to better his material fortunes—to "obtain in the decline of life, an exemption from wearisome solicitude about pecuniary affairs;" but he desired even more for himself and his children membership in a democratic community free from the insolence of wealth. That is a recurring note in the history of American expansion—a note that vibrates as passionately as lust for land. Deep seated in the breast of every man whom the conventions of an older society have barred from recognition is the sense of outraged manhood—rebellion against the artificial restrictions of birth, family, and inherited wealth. It is this eternal protest of human nature against man-made distinctions of class that has driven thousands of souls into the wilderness. That self-assertive spirit of the Westerner which at times breaks rudely in upon the urbane life of older communities is his protest against conditions from which—Thank God!—he has escaped. Your westerner of the twenties and thirties of the last century, your westerner who hurrahed for Andrew Jackson and bore him triumphantly into the White House, was asserting his native manhood. He was the living embodiment of Carlyle's Everlasting No.

It is interesting to observe the subtle influence of American conditions on this English farmer whom we have chosen to follow to the territory of Illinois. The spirit of optimism radiates from his journal—an optimism that made him an inaccurate observer at times; but the worth of his observations is less important just here than this objective impression of his inner mind. It is as though a weight were rolling off his heart. He breathes great drafts of prairie air, stands more erect, allows his eye to range over the prairies, and yield unconsciously to that sense of distance and space which has widened imperceptibly the mental horizon of three generations of Illinoisans.

I find my thought projecting itself forward fifteen years and my eye catches sight of a true son of Illinois who came from the cramped valleys of Vermont to the broad prairies of the Northwest, and who testified to his own mental growth by the not very gracious remark that Vermont was a good state to be born in provided you migrated early!

What charmed this transplanted English farmer was "the genuine warmth of friendly feeling" in the communities through which he passed —a disposition to promote the happiness of each other." These people have rude passions, he admits. "This is the real world and no political Arcadia." But they "have fellow-feeling in hope and fear, in difficulty and success." After a few months on the prairies of Eastern Illinois he feels himself an American. "I love this government," he exclaims; "and thus a novel sensation is excited: it is like the development of a new faculty. I am become a patriot in my old age."

And what was this government which he held in such affection? He does not name it but he describes it in unmistakable terms. "Here, every citizen, whether by birthright or adoption, is part of the government, identified with it, not *virtually,* but in fact." This was American Democracy!

Not all the states of the American Union at this time were democratically organized. A few—a very few—were born democracies; some achieved democratic institutions; and some had democratic government thrust upon them. It is one of those pleasing illusions which patriotic societies like to indulge and which are perpetuated by loose thinking, that democracy was brought full-fledged to America by the Puritan fathers. Nothing could be further from the truth! Let us face the historic facts frankly and fearlessly. Men of the type of John Winthrop did not believe in social or political equality. They would have stood aghast at the suggestion that every male adult should have a voice in the government which they set up on the shores of Massachusetts Bay. They shrank from those levelling ideas which radicals were preaching in Old England. There was little in colonial New England that suggested social equality. Men and women dressed according to their rank and station in life. Class conventions were everywhere observed. Public inns reserved parlors for the colonial gentry; trades people went to the tap-room or the kitchen for entertainment. All souls might be equal in the sight of God; but one's seat in church, nevertheless, corresponded to one's social rank. Learning might be open to all classes of men; but the catalogue of Harvard College in the seventeenth century listed the names of students not alphabetically but according to social standing.

So feeling and thinking these Puritan patricians of the Massachusetts Bay Colony indulged in no foolish dreams of democracy. Almost their first precaution was to raise bulwarks against the unstable conduct of the ungodly. At first only church members were allowed to become freemen in the colony. Only godly men of good conversation should be intrusted with the choice of magistrates. And when this policy of rigid exclusion broke down under assaults from the home government, property qualifications were established as in the rest of the straggling English colonies on the Atlantic seaboard.

When the American colonies declared their independence there was not one which did not restrict the right to vote to male adults who were property-holders or holders of estates. The usual qualification was the possession of a freehold worth or renting at fifty pounds annually or the ownership of fifty acres. Under these restrictions probably not more than one man in every five or six had the right to vote. If democratic government means the rule of the majority, then these thirteen colonies were hardly more democratic than Prussia in this year of grace 1918!

In framing constitutions for the states in the course of the Revolution, the fathers followed habit and precedent. They betrayed little or no concern for the unpropertied or landless man. They followed the universal rule that those only were entitled to vote for magistrates who showed evidence of "attachment to the community." And evidence of such attachment consisted in the possession of property—preferably landed property. Said that typical American of his age, Benjamin Franklin, "As to those who have no landed property * * * the allowing them to vote for legislators is an impropriety." Alexander Hamilton, who was typical only of his class however, voiced a still stronger feeling when he contended that those who held no property could not properly be regarded as having wills of their own.

I do not know how I can better illustrate the tenacity of these political ideas of the fathers than by alluding to a memorable constitutional convention held in the state of New York in the year 1821. Constitutional conventions are milestones on the road to American democracy. In the deliberations of these bodies are reflected the notions that flit through the minds of ordinary citizens. Progress and reaction meet on the floors of these conventions.

It is the 22nd of September, 1821. The subject under discussion is the elective franchise. It is proposed that the old property qualifications shall still hold in elections to the State Senate. James Kent, Chancellor of the state of New York, is speaking—a learned jurist and an admirable character. There is deep emotion in his voice. The proposal to annihilate all these property qualifications at one stroke, and to bow before the idol of universal suffrage, strikes him with dismay. "That extreme democratic principle wherever tried has terminated distastrously. Dare we flatter ourselves that we are a peculiar people, exempt from the passions which have disturbed and corrupted the rest of mankind? The notion that every man who works a day on the road or serves an idle hour in the militia is entitled of right to an equal participation in the government is most unreasonable and has no foundation in justice. Society is an association for the protection of property as well as life, and the individual who contributes only one cent to the common stock ought not to have the same power and influence in directing the property concerns of the partnership as he who contributes his thousands."

Of this notable speech, another member of the convention remarked that it would serve admirably as an elegant epitaph for the old constitution when it should be no more. He was right. Chancellor Kent

was facing backwards—addressing a vanishing age. And yet he was no mere querulous reactionary but fairly representative of a large class of men whose reverence for tradition was stronger than their faith in democracy. At this very time in another constitutional convention, young Daniel Webster was defending the property qualifications in the Massachusetts Constitution of 1780.

Ladies and Gentlemen: The constitution which your fathers drafted one hundred years ago is a significant milestone in our march toward democracy. On this frontier of the old Northwest was born that spirit of self-confidence and self-help which has made the people of the great Middle West an incalculable power in the national life. It was as inevitable as breathing that these pioneer farmers should express this spirit in political institutions. With firm bold characters they wrote unhesitatingly into the constitution of 1818 these words:

> "In all elections, all white male inhabitants above the age of twenty-one years, having resided in the state six months next preceding the election shall enjoy the right of an elector."

I shall not pause here to question the wisdom of permitting even alien inhabitants to vote, nor to point out in detail why the convention of 1848 withdrew the privilege. It may well have been certain experiences in the old third congressional district which tempered the democratic ardor of the constitution-makers. When an aspirant for congressional honors could vote *en bloc* hundreds of stalwart canal-diggers, fresh from Erin's Isle, it was well, perhaps, to call a halt. These laborers had in them, no doubt, the making of good citizens; but a residence of a few weeks even in Illinois could not educate untutored minds to the point where they could make the necessary distinction between an election and a Donnybrook Fair.

It is quite unnecessary, too, to remind this audience that suffrage has long since ceased to be restricted to whites. It is certainly the part of discretion, if not of valor, at this time, to refrain also from discussing the latest extension of suffrage. I hazard only the prediction that the same democratic forces will ultimately give women the ballot when they demand it. There is an insistent force in this movement of the century which sweeps away all considerations of prudence and expediency. But I have no desire to handle live wires: Let me confine my remarks to the far-reaching historical importance of the adoption of male adult suffrage by Illinois and her sister-states of the North-west. The reaction of West upon the East has too often been overlooked by American historians. Not all good things follow the sun in his course. Political reactions are subtle and can often be felt more easily than they can be demonstrated. Yet there can be no doubt that it was the theory and practice of manhood suffrage in the new states which led the older Eastern states one by one to abandon their restrictions. It was the new state of Maine—itself the frontier of Massachusetts—that led the way. It is no mere accident, I think, that Maine is also the first of the New England States to try out the initiative and referendum. This democratization of the East was slow process. The nineteenth century was nearly spent before the conservatives abandoned their last stronghold.

Meantime revolution had broken out for the third time in central and western Europe. The system of Metternich had been shattered; the repose of Europe rudely shaken. For a time it seemed as though even Germany would yield to the assaults of liberals and nationals. Unification and constitutional government seemed within reach in 1848. I may not dwell upon these days of storm and stress, of shattered illusions and futile dreams. Suffice it to say that reactionary forces triumphed, and forced many a stalwart soul to turn his back upon the Fatherland. It was these exiled liberals, these Forty-eighters who came to the prairies of Illinois and the Middle West and made common cause with their brethern in the struggle for human liberty. In these times of storm and stress we do well to remember that these German exiles became bone of our bone and flesh of our flesh—laying down their lives for their adopted land when the hour of destiny struck.

Slavery had already driven a sharp wedge into American democracy. Something besides the freedom of the negroes was at stake. Men were asking searching questions. Could a society that harbored slaves be truly democratic? Could a nation which permitted a minority to dictate foreign and domestic policies be termed democratic? Could a people consent to refrain from talking about a moral issue at the dictation of slave-interests and still remain true to democratic traditions? Must a democratic people refrain from putting barriers in the way of the extension of slavery because a minority held slavery a necessary and blessed institution?

Two stalwart sons of Illinois returned answers to these questions—answers that were heard and pondered throughout the length and breadth of the continent. Men then found these answers contradictory and debated them with partisanship and passion but we may rise above the immediate issue and discern the essential agreement between these two great adversaries. When Stephen A. Douglas asserted that no matter how the Supreme Court should decide, the people of a territory could still permit or forbid slavery by local legislation, he was enunciating bad law, it is true, but a principle thoroughly in accord with American practice nevertheless. His great opponent never challenged the general democratic right of a people to self-determination; nor did he deny that irrespective of law, the people of a territory would in fact obey American traditions and decide questions of local concern through a public opinion that has more than once in frontier history ignored distant law-makers.

When Abraham Lincoln stated the nature of the irrepressible conflict within the Republic by declaring that the Union could not exist half-slave and half-free, he registered his conviction as a great democrat, that no minority can be suffered indefinitely to force its will on the majority when a question of moral right is involved.

And finally, when Lincoln declared that the decision of the Supreme Court in the case of Dred Scott could not stand as law, he was speaking as a prophet, not as a lawyer. In effect, he was asserting that no minority may seek shelter behind the dead hand of legal formalism when the moral sense of the living majority is outraged thereby.

Even courts and legal precedents must eventually yield to an enlightened public will.

These passionate days of the late fifties followed by four tragic years of civil war stripped the halo from democracy. It was seen that it was no panacea for all human woes; and that existing American democracy was not the perfect goal of political development. During reconstruction our eyes were opened to the perversions of democracy. We saw crimes perpetrated in the name of democracy. We saw stealthy hands thrust into our public treasuries; we saw mysterious interests interposed between the people and their government; we saw—in a word—government slipping away from the people either through the ignorance or incompetence or connivance of their chosen representatives. Democracy has come to seem to many men less as achievement than a hope, a dream, a promise to be fulfilled.

Dante compared the restless Italian cities of his day, with their incessant party struggles and changing governments, to sick men tossing with fever on their bed of pain. There is a similar instability in our American life which seems to many learned doctors a symptom of disease in the body politic. The state of Oregon experiments with direct legislation; Arizona with the recall; Illinois has had some experience with proportional representation; every state has tried its hand at reform of nominating machinery and regulation of party organization, municipalities have set up governments by commission only to abandon them for city managers; Kansas has even considered commission government for the State.

To my mind this experimentation is a sign of health not disease. It is of the very essence of progress that human institutions should change. Distrust that state which rests content with its achievements. Dry rot has already set in. These restless movements in American states and cities are attempts to adjust democratic political institutions to new economic conditions. The machinery of government was perfectly adapted to society in Illinois when it entered upon Statehood one hundred years ago. Society was almost Arcadian in its simplicity. Substantial social equality prevailed under rural conditions. Government was inevitably democratic. But this great Commonwealth has long since lost its Arcadian simplicity. It is a highly organized industrial community. Society is classified and stratified. Governmental institutions designed for another and different society must be readjusted to the needs of modern life. Yet the essential basis of democracy need not be changed and will not be changed.

In these days of carnage and unutterable human woe, when democracy suffers by comparison with autocracy in efficient ways of waging war, I detect here and there, as I am sure you do, a note of distrust—even covert sneers at the words of our chosen leader that the world must be made safe for democracy. Ladies and Gentlemen: there are other tests of democracy than mere efficiency. I am prepared to concede—though the statement has been challenged—that German municipalities are better administered than American cities: that their streets are cleaner; that their police regulations are more efficient; that

their conservation of natural resources is more far-sighted. What I cannot concede is that an autocratic government, however efficient, can in the long run serve the best interests of the people. Autocratic government does not develop self-help in its subjects. It enslaves. It robs manhood of its power of self-assertion. It denies opportunity to struggling talent. It makes subjects; it does not make citizens of a commonwealth. The impotency of the German minority which hates Prussian Junkerdom is the price which the German nation is now paying for efficient but autocratic government.

There are two tests which every government must sustain, if it is not to perish from the earth. It must not only serve the material and moral welfare of its citizenry; it must also enlist their active support. It is not enough that democratic government should promote public contentment. It must also cultivate those moral virtues of self-restraint and self-sacrifice without which enduring progress cannot be made. Citizenship in a democracy cannot remain a negative and passive privilege to be enjoyed; it must be an active force for righteousness. And the ultimate test of the quality of citizenship in a democracy is the leaders which it produces. A brilliant Frenchman has applied this test. Surveying democracies the world over with a somewhat jaundiced eye, he has found everywhere only the cult of incompetence. I do not so read the history of American democracy. I do not find "Right forever on the scaffold and wrong forever on the throne." Incompetence has often been enthroned it is true; mediocrity has often been rewarded; but in great crises the choice of the people has been unerring. Should we not judge democracy by its most exalted moments as well as by its most shameful? Our famous warriors have been idolized for a time; our merchant princes and captains of industry have been admired for their cleverness; our orators and politicians have had their little day. We put them in our Halls of Fame; but we withold our reverence to bestow it upon our Washington and Lincoln. There is something challenging, thought-arresting, awe-inspiring, in the emergence of Abraham Lincoln as a national hero. Here was a man who described his early life in the words of the poet Gray—"the short and simple annals of the poor;" who grew up in your midst—a man among men; who entered theWhite House misunderstood, and derided as a "simple Susan;" yet who became the leader of the nation in its greatest crisis. You do not honor him because of his intellectual qualities alone. You reverence his memory because he embodied the moral aspirations of American democracy.

Abraham Lincoln was the greatest contribution of Illinois to the democratic movement of the century.

ESTABLISHING THE AMERICAN COLONIAL SYSTEM IN THE OLD NORTHWEST.

(By Elbert Jay Benton.)

The occasion of the Illinois Centennial is an auspicious time to pay tribute to the great achievement in American history during the infancy of the communities which form the group of states of the Old Northwest. That achievement is the establishment of the American Colonial System. It is not intended to raise the question of the Congressional History of the Ordinances which formulated it. That phase of the story may rest as it has been recorded.[1] The problem now essayed is to trace the actual process of establishing the peculiar American mode of dealing with frontier communities. It was one thing for Congress to lay down in a series of Ordinances the outline of a plan of government for the western domain, it was another for officials to carry it out in practice—to overcome the barriers to its application in a geographically remote wilderness. It is, indeed, the appearance of these barriers and their overcoming by territorial authorities which constitutes the main problem of this study.

The United States acquired so far as international relations were concerned a title to the Northwest Territory in the treaty which closed the Revolution. The national government still had two rival contestants in the field: some of the older states thought their territories swept across the Mississippi Valley in wide belts; and there were the Indian occupants. The former was easily disposed of, thanks to eight years of cooperation in a common cause and the conciliatory spirit abroad immediately after the Revolution. The deed of cession of Virginia, March 1, 1784, finally gave the United States title to a large strip north of the Ohio River. New York had yielded a more shadowy claim to the same region three years earlier. Deeds of cession by Massachusetts, April 19, 1785, and by Connecticut, May 28, 1786, extended the national jurisdiction until it covered the whole of the Northwest, except Connecticut's western reserve along the south shore of Lake Erie. These cessions were the first price which states with western claims paid for Union.

The other western problem at the outset was to acquire from the Indian occupants treaties ceding their claims to such portions as were wanted for immediate colonization. The United States dealt with the Indian as semi-dependent nations. The Congress of the period went about the task quite logically. It began by creating a commission

[1] McLaughlin, Confederation and the Constitution, chs. 7, 8; Channing, IV, ch. 17; Barrett, Evolution of the Ordinance of 1787. Archer B. Hulbert, The Records of the Ohio Company, has given a fresh account of the relation of the Ohio Company to the genesis of the territorial policy.

to negotiate with the Indians, and an army to give protection to all concerned. At the conclusion of peace it ordered the Revolutionary army disbanded, except a small guard of 80 men for Fort Pitt and West Point. On June 3, 1784, it instructed the Secretary of War to call 700 men from the militia of Connecticut, New York, New Jersey, and Pennsylvania for short terms of service in the protection of the Northwest frontier. The dismissal of the last regiment of the Revolutionary army had occurred only the day before, so that the act of Congress was an illustration of the new republic's fear of anything approaching a regular trained army and its faith in the adequacy of short term bodies drawn from the state militia system.[2] Nothing is more characteristically American than this action. Colonel Josiah Harmar was given command of the western army.[3] In the fall Harmar's force of state militia, about four hundred in number, made its way across the Alleghanies into the Indian country north of the Ohio River. The militia of Connecticut and New York had not responded to the call. Some efforts were being made to recruit their quotas, but the frontier had to wait long for their coming.[4]

During the year in which a military force was taking shape for the Northwest, another territorial agency of the Confederation was organized. The first step was taken three days after the United States acquired title to the strip along the north side of the Ohio Valley. Congress appointed five commissioners who were instructed to negotiate with the northern and western Indians for their claims on the western country. A resolution urged the commissioners to make haste with their task. They were given power to contract with merchants for supplies of provisions and other gifts for the Indians as well as the necessities of the commission.[5] Three of them were present at a conference with the New York Indians at Fort Stanwix, and on October 22, 1784, concluded a treaty which bears the name of the place of conference.[6] The Governors of New York and Pennsylvania had representatives at the conference and treated separately with the Indians. Such conflicts of jurisdiction were not the least of the embarassing problems before the national commissioners.[7] In the end the commissioners secured from the Six Nations the abandonment of their pretentions to the region south and southwest of Lake Erie. The commission then ordered goods "delivered to the Six Nations for their use and comfort."[8]

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[2] Journals of Congress, IV, 433, 438.

[3] Josiah Harmar, born in Philadelphia, 1753, educated at a Quaker School, entered Pennsylvania militia as a captain in 1777, colonel in 1777, commandant of western army of United States in 1784, brevet Brigadier-General in 1787, commander-in-chief of United States Army in 1789, retired from army in 1792, died in Philadelphia, 1813.

[4] Harmar to Thomas Mifflin, President of Congress, Dec. 5, 1784, Transcripts obtained from the State Department by A. T. Goodman in 1871 and deposited with the Western Reserve Historical Society. Cited hereafter as Goodman Transcripts. See also Journals of Congress, IV, 874-5; Major Ebenezer Denny, Military Journal, p. 257).

[5] Journals of Congress, IV, 345, 352, 446, 484.

[6] Journals of Congress, IV, 363; 378, 382, 531; American State Papers, Indian Affairs, Vol. I, p. 10.

[7] The Olden Times, II, 412-430; J. A. James, Some Phases of the History of the Northwest, Reports of the Mississippi Valley Historical Society, 171.

[8] Journals of Congress, IV, 531-2.

Oliver Wolcott,[9] Richard Butler,[10] and Arthur Lee[11] served as Commissioners at the Fort Stanwix conference. Wolcott was replaced by George Rogers Clark[12] on the Commission which met the western Indians. Butler kept a journal of the conference which it held with the Wyandot, Delaware, Chippewa and Ottawa Indians at Fort McIntosh during December and January in 1784 and 1785.[13] He describes a motley throng of Indians, men, women, and children, that assembled during the last days of November. The Commissioners doled out from their stores food, kettles, blankets, rum, and powder, and then struggled to keep in control the obstreperous element set off by firewater and emboldened by new supplies for their firearms.[14] By a combination of bribery, threats, and coaxing the Indians were brought to sign the so-called treaty of Fort McIntosh. A line was drawn through the central part of Ohio, east of which the Indians ceded their claims.[15] The treaty of Fort McIntosh followed the well worn colonial policy of inducing the Indians to move farther westward. It seemed a great achievement. The Indians had in effect ceded some 30,000,000 acres to the United States.[16] One or two facts lessened its importance. Various influences caused the Indians to make scraps of paper of their pledges. To begin with, the Shawnee, the most powerful of the western Indians, were not parties to the treaty of Fort McIntosh. But more serious was the fact that the treaties were concluded with only one element of the Indian tribes. At the very time the pacific element was coming to terms with the Commissioners of the United States, warrior bands were raiding white settlements. The political organization of the western Indians was extremely chaotic. No authority among the Indians could control the situation. And even the peace element which assented to the treaties had little interest in peace with the United States for its own sake, and an absorbing hunger for the goods which the commissioners were doling out. Such treaties backed by ineffective military forces were little less than futile absurdities, although the motives behind them were of the highest.

[9] Oliver Wolcott, born in Connecticut, 1726, graduated from Yale College, 1747, became colonel of Connecticut Militia, 1775, brigadier-general 1776, member Continental Congress 1776-8 and 1780-84, signer of the Declaration of Independence, major-general, 1779, lieutenant-governor of Connecticut, 1786-96, governor 1796, died while governor 1797.

[10] Richard Butler, born in Ireland 1743, brought to America by parents when five years old, settled in Carlisle, Pennsylvania, appointed major of Pennsylvania militia in 1776, lieutenant colonel 1777, and colonel of a Pennsylvania regiment; appointed major general in St. Clair's army, 1791, killed in battle, 1791.

[11] Arthur Lee, born in Virginia in 1740, educated at Eton College and University of Edinburgh, studied law at the Temple in London, and practiced law in London, 1770-6, sent by Congress on several diplomatic missions in Europe during the Revolution, member of Congress, 1782-4, member of the Board of the Treasury, 1784-9, died in Virginia, 1792.

[12] George Rogers Clark, born in Virginia, 1752, land surveyor by profession, became major in Virginia militia 1776, lieutenant colonel, 1777-79, commanding Virginia forces operating against the British in the Northwest, brigadier general in Continental Army, 1781, died in 1818.

[13] Fort McIntosh was a crude wooden fort near the mouth of the Big Beaver.

[14] The Olden Time, II, 433.

[15] Journals of Congress, IV, 532; American State Papers, Indian Affairs, I, p. 11.

[16] Washington Writings, Ford edition, Vol. X, 447.

No one recognized the incompleteness of the work more clearly than the commissioners.[17] Early in 1785 they summoned the Shawnee to a conference. Clark and Butler were still on the commission, but the third commissioner was Samuel H. Parsons,[18] who was to take a place among the makers of the Northwest.[19] The conference occured at the mouth of the Great Miami River during January, 1786. A treaty was concluded January 31, 1786. The Shawnee were left in possession of a vast sweep of territory north of the Ohio River, comprehending in general that between the Great Miami River and the Wabash. The territory to the eastward of this tract was ceded by the Indians to the United States. The title of the National Government to a great area of the Northwest seemed complete, and the procedure for further acquisitions outlined.[20] Yet there were other forces which defeated these paper agreements. The British garrisons continued to occupy the frontier posts on American soil; foreign fur-traders vied with American traders for the favor of the Indian; and squatters of American birth equally with uncontrollable Indian bands disregarded the treaty obligations.[21]

Congress left the meager frontier army to struggle on with the forces which were nullifying the treaties, and went ahead with its legislative program. And a remarkable one this was. Important ordinances followed one another in annual sequence. One in 1784 outlined a plan under which the settlers were to institute government and take a place in the political union. One of 1785 adopted a plan of land survey, land endowments for education, and a policy of land disposal as a national asset. An ordinance of 1786, introducing a new mode of handling the relations with the Indians, completed the series.[22] A few weeks earlier the northern and southern Indian Commissions had been discontinued in order to prepare the way for reorganization.[23]

The Ordinance of 1786 for the Regulation of Indian Affairs created a national Indian department of two districts. The Ohio River became the general line of division. A superintendent in each district was in charge of Indian Affairs, and required to report to Congress through the Secretary of War. Other clauses forbade foreigners residing among the Indians or trading with them, and established the license system for Americans who resided among them or traded with them. The act intended to provide a mode by which the National Government could take an effective hold of Indian trade, make it an American monopoly.

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[17] Journals of Congress, IV, 486-7.

[18] Samuel H. Parsons, born in Connecticut, 1737, graduate Harvard College, 1756, began practice of law, 1759, member of Connecticut Legislature, 1762-1774, major in Connecticut Militia, colonel, 1775, major general, 1780, commanding Connecticut line of Continental Army, member and President of Society of Cincinnati in Connecticut, stockholder and director of the Ohio Company.

[19] Journals of Congress, IV, 574.

[20] Journals of Congress, IV, 627; American State Papers, Indian Affairs, I, 11; Butler's Journal in Olden Time, II, 521. Another Commission had carried to a similar point of success the negotiations with the southern Indians. Journals of Congress, IV, 627.

[21] Harmar's Letters, June 1, 1785, June 21, 1785, May 7, 1786, Goodman Transcripts; Butler's Journal, Olden Time, II, 433; A. C. McLaughlin, Western Posts and British Debts, American Historical Association Report, 1894, 413; J. A. James, Some Phases of the History of the Northwest, Mississippi Valley Historical Association, 1914-15, p. 168.

[22] Journals of Congress, IV, 677.

[23] Ibid, IV, 664.

and meet and checkmate the British economic interests in the Northwest. A week later Congress chose Richard Butler Superintendent of Indian Affairs for the northern district.[24]

The Land Ordinance of 1785 had continued the office of Geographer of the United States, who was virtually Surveyor General, and who with the surveyors appointed by the several states was laying out the land according to the national system of surveys.[25] The significant thing is that a service previously local was nationalized. Thomas Hutchins[26] who had served as a national geographer since 1781 was now reappointed for a term of three years. In September, 1785, Hutchins took up his work in the Northwest. The election of Butler as Indian Superintendent brought two national agencies of administration into the developing institutions of the new national territorial system.

In the mean time Harmar's western army remained a comparatively feeble force. In 1785 Congress called upon Connecticut, New York, New Jersey, and Pennsylvania to supply eight companies of infantry and two of artillery. In reality the infantry seldom exceeded 500. Three years later, 1788, the two companies of artillery were not yet in western service. New York had not made any provision for recruiting its quota. The backwardness of the states in fulfilling their national duties which was paralyzing the Confederation in the East was also hampering the establishment of order and government in the Northwest.[27] The losses of the army in numbers through those whose terms expired and through desertion from dissatification with the service nearly offset the gains from recruiting. Harmar complained that he had constantly to weaken his force by sending officers on recruiting missions into the states, and to maneuvre with the old soldiers in order to reenlist them. The necessity of securing the approval of state executives to all changes in officers in each state's quota undermined discipline.[28] The Journal of Joseph Buell, a sergeant in Harmar's regiment, gives a glimpse of the kind of maneuvring which won re-enlistments. The entry is for July 4, 1786. It reads as follows; "The great day of American independence was commemorated by the discharge of thirteen guns; after which the troops were served with extra rations of liquor, and allowed to get drunk as much as they pleased."[29]

There is no evidence that time was creating a well equipped, well disciplined national force capable of coping with frontier conditions. The testimony of the witnesses records a constant struggle of the officers with the soldiers for the maintenance of discipline. In 1786 after a long debate Congress yielded to the urgent representations of the commander of the western army, the Secretary of War, the Governor

[24] Journals of Congress, IV, 683; Butler's jurisdiction extended from the Hudson to the Mississippi, and from the Ohio to the St. Lawrence and the Great Lakes.
[25] Journals of Congress, IV, 520.
[26] Thomas Hutchins, born in New Jersey, 1730, entered British army, joined American Continental army in 1779, appointed geographer for the southern army by General Greene in 1781, appointed sole geographer of the United States in 1784, continued in office until death in 1789. A Surveyor General was finally created by the act of 1796. Rufus Putnam became first Surveyor General. Journals of Congress, III, 617, 644; IV, 627, 636, 818.
[27] Report of a Committee of Congress, October 2, 1788, Journals of Congress, IV, 874; Harmar, Letter of June 15, 1788, in Goodman Transcripts.
[28] Harmar's Letter, January 10, 1788, Goodman Transcripts.
[29] Hildreth, Pioneer History, 144.

of Virginia, and the frontier settlements. The size of the western army was set at 2,000 men. And yet Harmar reported in 1788 that the limit of his expectations for the year was for 595 men. Such troops as Harmar had were of necessity kept scattered in small garrisons along the Ohio Valley.[30]

When Colonel Harmar arrived in the Ohio country he found squatters rapidly taking possession. Some had settled there during the Revolution.[31] After the Revolution it seemed "as if the old states would depopulate and the inhabitants would be transplanted to the new."[32] In the valley of nearly every tributary of the Ohio from the north was one or more pioneer shacks and tiny clearings. In the larger valleys considerable settlements existed. One of Harmar's officers reported a settlement of 300 families on the Hockhocking River and an equal number on the Muskingum. It is probable that the estimate was an exaggeration. There is not evidence enough to determine the exact extent of settlement. It is certain the number impressed those who witnessed the migration. The pioneers were chiefly the Scotch-Irish backwoodsmen from Pennsylvania, Virginia, and North Carolina who were venturing farther afield. Their civilization was the prototype of that which spreads over parts of the great Appalachian Highland still.[33] They were then the vanguard of the American people advancing in steady strides through the forest wilderness of North America. They were not waiting for the formalities of survey and title to the lands which they claimed. Tomahawk rights had been good enough for their ancestors; such rights were good enough for them.

Some of them were beginning the rudiments of state building as their kind had been doing for many years on the borders of Virginia and North Carolina.[34] At Mercer's Town the people had chosen justices of the peace and begun to carry on town government.[35] At another place Harmar's men found a call for an election to choose members of a constitutional convention. From the fact that voters were to cast their ballots at the mouth of the Miami River, the Scioto River, and the Muskingum the area covered by the embryonic state can be fairly well defined. The promoters set forth in the call the frontier interpretation of democracy. Their political creed was congressional non-interference and squatter rights in frontier settlement.[36] Similar move-

[30] The principal posts were Fort Franklin, near the mouth of French Creek; Fort McIntosh, near the mouth of the Big Beaver; Fort Harmar, at the mouth of the Muskingum; Fort Steuben, at the rapids of the Ohio; and Post Vincennes on the Wabash River; Fort Harmar was the usual headquarters of the commandant until Fort Washington was established opposite the mouth of the Licking River in 1789. Harmar to Knox, September 12, 1789, Goodman Transcripts; Journals of Congress, IV, 874.

[31] Ohio Archeological and Historical Society Publications, VI, 135; Hulbert, Records of the Ohio Company, I, xxi-xxiii.

[32] Olden Times, II, 499; Wm. H. Smith, St. Clair Papers, II, 3-5 (Cited hereafter as St. Clair Papers).

[33] Ohio Archeological and Historical Society Publications, VI, 135; Olden Time, II, 442-6; The Journal of John Mathews, a nephew of Rufus Putnam, in Hildredth, Pioneer History of Ohio, 177-8. The latter describes a corn husking among this class, and frontier social manners.

[34] F. J. Turner, Western State Making, American Historical Review, I, 70.

[35] Mercer's Town was in Belmont County nearly opposite Wheeling. See Armstrong to Harmar, April 12, 1785, and Harmar to R. H. Lee, May 1, 1785, Goodman Transcripts; Butler's Journal in Olden Time, II, 443; St. Clair Papers, II, 3.

[36] St. Clair Papers, II, 5.

ments south of the Ohio finally matured in statehood without Congressional interference. For example, the settlements of Kentucky became a state without a period of national control. This squatter migration into the Ohio country ran counter to a new national mode of state building, and was forced to give way.

Congress began its territorial policy by closing the western lands to occupation until they were surveyed and formally placed on sale. Intruders were to be driven off. A proclamation to this effect was published by the commissioners while they were negotiating with the Indians at Fort McIntosh, January 24, 1785. Colonel Harmar was instructed to enforce the proclamation.[37] The impelling motives of Congress in this first step are plain: the promises of bounty lands to the soldiers of the Revolution, the needs of a national treasury bankrupt from the burden of interest on the war debt, and the treaty obligations to the Indians were an effective combination of reasons for a new start in the settlement of the national domain. Harmar proceeded during 1785 to expel the squatters who had settled along the north shore of the Ohio and along the courses of its tributaries. In a few places the inhabitants threatened organized resistance; in all cases they gave way in the end before superior forces, sometimes sullenly, but always without bloodshed. Their cabins, such bark or log structures as there were, were destroyed. The bolder squatters were later found to have returned, and the process was repeated until the country was apparently cleared of this type of settlers. The records of the Ohio Company show no evidence of the survival of these squatters, who if they had been present would have plagued it not a little.[38]

Harmar extended his activities against the squatters to the western French villages in 1787. At Vincennes he found that 400 squatters had taken refuge in the village among the French. The Americans were cultivating their fields in the neighborhood in armed bands in a state of perpetual warfare with roving hostile Indians. He warned them of the worthlessness of their land titles, but later events showed that he failed to terminate these particular lawless encroachments on Indian lands.[39] While Harmar was on the Wabash he heard that the Kentuckians were pushing onto the public lands about Kaskaskia as through on open door. From Vincennes Harmar extended his western journey to the "great American Bottom." He found that many of George Rogers Clark's followers had made "tomahawk claims" in the region. At Bellefontaine, a small village near Kaskaskia, there was a stockaded American settlement. A little farther on was another village called Grand Raisseau

[37] St. Clair Papers, II, 3; The Olden Time, II, 340; J. A. James, Some Phases of the History of the Northwest, Mississippi Valley Historical Association, Proceedings, 1913-14, 187.

[38] Harmar, December 5, 1784, April 25, 1785, May 1, 1785, June 1, 1785, and Armstrong to Harmar, April 12, 1785, Goodman Transcripts; St. Clair Papers, II, 3; Butler's Journal in Olden Time, II, 437, 438, 440; Journal of John Mathews in Hildreth, Pioneer History of Ohio, 183.

[39] Harmar, August 7, 1787, Goodman Transcripts; St. Clair Papers, II, 24, 26; Journal of Joseph Buell, Hildreth, Pioneer History, 154; Roosevelt, Winning of the West, III., 79, 235.

inhabited by the same sort of people. His descriptions of the Illinois villages and the conditions of living are interesting, but aside from the subject at this time. At Cahokia he assembled the French inhabitants and advised them to place their militia on a better footing, to abide by the decision of their courts, and restrain the disorderly element until Congress could provide a government for them. It shocked him to find that "all these people are entirely unacquainted with what Americans call liberty. Trial by jury etc. they are strangers to." A considerable number of other squatters were found scattered on the rich bottoms at some distance from the French villages. Everywhere Harmar warned the Americans from the lands they were occupying. For reasons not clear in the correspondence he took no steps to enforce the order. The Indians in these parts, he says, were not numerous, but "amazing fond of whiskey" and "ready to destroy a considerable quantity." Before returning to the posts on the Ohio he visited the Spanish settlements on the west bank of the Mississippi and described at some length his experience in the foreign land.[40]

Harmar's well written, informing letters to the Secretary of War give the impression of a faithful, wide awake public servant. They present a continuous account of the struggle of the western army against disorder and lawless colonization. It would seem that Harmar succeeded in checking the squatter movement which had set into the Ohio country, that he drove out the adventurers along the upper Ohio River, that he only partially stopped the same movement across the lower Ohio, adventuring from the Kentucky side below the Falls, and finally failed utterly to master the divers elements in the French villages. The latter passed through eight years of near anarchy.[41] The American frontiersmen in their midst made conditions worse than they would have otherwise been. Remnants of the Virginia county government survived, but with such the French had little sympathy or understanding.[42] The French villages formed in reality city-states as independent as their classic predecessors in the Mediterranean basin had been.

Though Harmar's forces brought the squatter movement under a fair degree of control, the relations of the government with the Indians were constantly embarrassed by the borderers who broke through the line of forts along the Ohio River either for the game or the plunder to be found on the Indian lands. The struggle between the roving bands of Indians and the equally lawless whites was a ceaseless one. It would have required a vastly larger army than Harmar possessed to have effectually curbed these elements.[43] Moreover his efforts were nullified by the influence of British interests on the northern frontier. He constantly pressed on the War Department the view that the United States could never have the respect of the Indians as long as the British garri-

[40] Harmar to Knox, Dec. 9, 1787, Goodman Transcripts; Journal of Joseph Buell, Hildreth, Pioneer History, 156; St. Clair Papers, II, 18, 30.
[41] 1782-1790.
[42] C. W. Alvord, Cahokia Records, Illinois Historical Collection, II, cxl, cxviii.
[43] Harmar to Knox, August 10, 1788, August 9, 1787, and December 9, 1787, in Goodman Transcripts; Saint Clair Papers, II, 18; Journal of John Mathews, in Hildreth's Pioneer History of Ohio, 177-183; Roosevelt, Winning of the West, III, 88.

sons held American posts on the Great Lake frontier.[44] Such was the situation in 1787. Harmar was trying to guard a frontier of more than twelve hundred miles which separated the white outposts of civilization from the Indian regions. Richard Butler as Superintendent of Indian Affairs with his deputies was engaged in bribing the Indians with presents into keeping their promises, while equally generous British agents at the Lake posts were annuling the effect of Butler's work. Geographer Hutchins with his small bands of surveyors was laying out the seven ranges of townships on the upper Ohio River. Of regular civil government there was none, except the rudiments in the French city-states of the far west; of American population there was no longer any, except that which clung to the neighborhood of the French villages for protection.

On July 13, 1787, Congress passed an ordinance to give the Territory of the Northwest the needed local government. The matter had been under consideration for nearly a year.[45] The plan of government which had been adopted in 1784 needed a provision for the period in which there were not enough inhabitants to constitute a republican government. Congress was in a frame of mind in 1787 to consider a substitute for its earlier measure. Recent researches show beyond doubt that there was an organized drive of investors, holders of revolutionary bounty rights, and of state and national securities of indebtedness to force Congress to sell the western land in large lots and to accept securities of indebtedness in payment at their face value; they show further that these elements were cemented together by the fraternal bonds of a common membership in the Society of the Cincinnati and in the Union Lodge of Free and Accepted Masons;[46] and that they hastened the action of Congress in providing a government for the territory. However the Ordinance of 1787 in its final form was the result of several years deliberation. The usual emphasis in the consideration of the act is on the rudiments of a Bill of Rights and the anti-slavery clause which it contained. Yet neither of those clauses much affected the history of the Northwest. The population of the Northwest would hardly have acted differently if the restraints of the Ordinance had not existed. It is probably true that the oratory which has been expended upon them has considerably stimulated American ideals. But the clauses of the Ordinance which provided for immediate civil government, and finally for the admission of the several portions of the territory into the national union of states on equal terms with the original states were rules which determined the course of American history. They were the fulfilment of Congressional pledges.[47] In them statesmanship of the highest order found expression.

[44] Harmar to Knox, June 1, 1785; to Francis Johnson, June 21, 1785; to Thomas Mifflin, June 25, 1785; to Knox, July 16, 1785, and May 7, 1786, in Goodman Transcripts; Butler's Journal in Olden Time, II, 502.
[45] Journals of Congress, IV, 701, 702, 703, 746, 747, 751.
[46] Records of the Ohio Company, Marietta College Historical Collection, I.
[47] Journals of Congress, III, October 10, 1780.

How timely the passage of the act was is shown by the events of the succeeding months. Manasseh Cutler[48] and Winthrop Sargent[49] carried through the dual contract of the Ohio Company of Associates and the Scioto group of speculators. And before a year had elapsed Rufus Putman[50] as superintendent of the company led the advance party which began a colonizing movement as momentous as any in American history.[51] Close on these events John C. Symmes[52] concluded a similar contract with the Treasury Board on behalf of the Miami Company, and led in person another body of home builders into the Northwest.[53] The leaders and large part of the colonists were Revolutionary soldiers and officers from the far east. Harmar observed that they were a very different class from the squatters whom he had been expelling.[54]

The work of establishing civil government began with the passage of the Ordinance. One section of the Ordinance provided for the appointment by Congress of a Governor, a Secretary, and three judges for the temporary government of the entire Northwest. The terms and function of the officers were prescribed. The Governor was assigned the executive functions, the judges those of a judiciary. The Governor and the judges together were to form a territorial Legislative Council. This was the bridge by which the government of the territory was to pass from the rule of the Superintendent of Indian Affairs and military commandant to the first stage of republican government when there should be a population of 5,000 free males. On October 5, 1787, Congress chose its President, Arthur St. Clair,[55] Governor of the Northwest Territory, and Winthrop Sargent, Secretary.[56] Manasseh Cutler's very human and Franklin like diary bears witness to the view that St. Clair's appoint-

[48] Manasseh Cutler, born in Connecticut in 1742, graduated at Yale College in 1765, entered the ministry in 1770, pastor in Ipswich, Massachusetts 1771-1823, chaplain in a Massachusetts regiment during the Revolution, leading stockholder in the Ohio Company, member of Congress, 1801-05, died in 1823.

[49] Winthrop Sargent, born in Massachusetts, 1753, graduated at Harvard College, 1771, became major in artillery during the Revolution, a surveyor in the Northwest after the Revolution, stockholder and secretary of the Ohio Company, became Secretary of Northwest Territory in 1788, Governor of Mississippi Territory in 1798, died in 1820.

[50] Rufus Putnam, born in Massachusetts in 1738, cousin of Israel Putnam, apprenticed to a millwright in 1754, enlisted as a private in the French and Indian War, 1757, a practical surveyor from 1760, entered the Revolutionary army in 1775 as lieutenant colonel, became Colonel and chief engineer in the army in 1776, Brigadier General in 1783, member of the Massachusetts Legislature, leading stockholder and Director of the Ohio Company, Superintendent of the Ohio Company from 1788, judge of the Supreme Court of the Northwest Territory, 1790-1796, Surveyor General of the United States, 1796-1803.

[51] Cutler, Life, Journals and Correspondence of Manasseh Cutler, I, ch. 9; The John May Papers, Western Reserve Historical Society Reports, Vol. 97; Records of the Ohio Company, Marietta College Historical Collections, Vol. I, 13, 26.

[52] John C. Symmes, born in New York, 1742, teacher and land surveyor, soldier in army of Revolution, member of Congress from New Jersey, 1785, 1786, leading promotor of Miami Company from 1787, judge of Supreme Court of the Northwest Territory 1788-1803, died in 1818.

[53] Symmes, Circular to the Public, Historical and Philosophical Society of Ohio, Quarterly, V, 82 ff.

[54] Harmar to Knox, April 26, 1788; to Johnston, April 28, 1789, in Goodman Transcripts; Harmar, March 22, 1789, and November 9, 1789, in Journal of Ebenezer Denny, Appendix, pp. 440, 445.

[55] Arthur St. Clair, born in Scotland, 1734, educated at University of Edinburgh, entered British army and served in America in French and Indian War, settled in western Pennsylvania in 1764, became Colonel in Revolutionary army, 1776, Major General, 1777, member of Congress, 1785-7, President of Congress, 1787, President of Pennsylvania Society of the Cincinnati, 1783-9, Governor of Northwest Territory, 1788-1802.

[56] Journals of Congress, IV, 786.

ment was a part of the political jobbery by which the dual purchase of the Ohio Company and the Scioto group had been put through Congress.[57] St. Clair was a large land owner in the Ligonier Valley in western Pennsylvania, and a stockholder of the Ohio Company.[58] The office of northern Superintendent of Indian Affairs, which General Richard Butler had held, was at the same time merged with that of Governor.[59] That Sargent and Parsons should be Secretary and one of the three judges, respectively, was a part of the bargain Cutler, on behalf of the Ohio Company, carried through Congress. Both were Directors of the Ohio Company. James M. Varnum,[60] another Director of the Ohio Company, and John C. Symmes, the leading stockholder in the Miami Company, were the other judges chosen by Congress.[61] It was a government in its personnel of great landlords, as colonizing enterprises in American History had generally been.

The first immigrants of the Ohio Company who arrived in the Spring of 1788 were in advance of the arrival of St. Clair, and had to provide in a measure for their own civil affairs. The Board of Directors of the Ohio Company set up a temporary local village organization in June, 1788, for the interim until the regularly constituted authorities should arrive. The Board itself acted as a local Board of Police in Marietta. It organized the inhabitants into local militia, and minutely regulated the local affairs of the busy community. A minister and a teacher were engaged, and the expenses borne by the company's revenues.[62] But the period of extra-legal proprietary government soon passed.

Early in July one of Harmar's military barges, driven by twelve oarsmen, met Governor St. Clair at Pittsburgh and bore him to the headquarters of the western army, located at Fort Harmar, across the Muskingum from Marietta. Soldiers and civilians were duly impressed by the solemnity of the first act in the drama of actually establishing Civil Government in the Northwest. The fifteenth day of July, 1788, was set for the formal opening. What seemed appropriate ceremonies took place at the bower erected for the occasion in the clearing which was becoming the site of Marietta. After the formalities of the occasion St. Clair described the temporary government which he was to establish for the infancy of the territory.[63]

The Ordinance of 1787 entrusted the Governor with the duty of laying out the territory into counties and townships, and appointing the necessary officials for local administration. The execution of this duty together with the exigencies of Indian Affairs made his office to a considerable extent an itinerant one. A proclamation of July 27, 1788,

[57] Cutler, Life, Journals, and Correspondence of, July 23, 26, 1787.
[57] Cutler, Life, Journals, and Correspondence of, July 23, 26, 1787.
[58] St. Clair Papers, I, 7; Records of the Ohio Company, I, 49n.
[59] Journals of Congress, IV, 784-5.
[60] James M. Varnum, born in Massachusetts, 1749, graduated from Rhode Island College (Brown University), in 1769, began the practice of law, 1771, became colonel in Rhode Island regiment, 1775, brigadier general in Continental army, 1777, member of Congress, 1780-82, 1786-7, a stockholder and director of the Ohio Company, appointed a judge in the Supreme Court of Northwest Territory, 1787-9.
[61] Journals of Congress, IV, 799, 809.
[62] The John May Papers, Western Reserve Historical Society Reports, Vol. 97, pp. 71, 104-112; Records of the Ohio Company, I, 40; II, 6, 7, 29, 50-51.
[63] St. Clair Papers, II, 53-56.

formed the region east of the line of the Cuyahoga, the Tuscarawas, and the Scioto Rivers into a county with the name of Washington. The offices well known in the Pennsylvania county system were created, and the appointments made.[64] The progress of the Miami Company between the Little Miami and the Big Miami Rivers led to the organization of Hamilton county in January, 1790. The middle settlement of the company, christened Cincinnati and made the headquarters of the western army, became the county seat.[65] St. Clair proceeded from Cincinnati on a tour of organization. At Clarksville, a small settlement forming on George Rogers Clark's tract, St. Clair tarried to make a beginning of local government, appointing a justice of the peace and the officers of the militia.[66] The French settlers farther west had petitioned for relief from their political anarchy. St. Clair undertook to meet their wishes. His party arrived in Kaskaskia in February, 1790. He found the task before him a complicated one. The settlement of land claims proved to be a difficult problem, and delayed him many months. In the end Congress gave every head of a family in the western villages, whether French or American, who was living in the region in 1783, 400 acres of land. Every man enlisted in the militia in 1790 also received 100 acres of land.[67] The poor, gentle folk of the French villages were not easily converted into an American political community. But the usual procedure was gone through. The region from the Ohio River northward along the Mississippi as far as the junction of the Little Mackinaw Creek with the Illinois River was joined together into St. Clair County, and the usual appointments from the local population made.[68] St. Clair had intended to return by Vincennes, and there to organize a fourth county, but Indian matters demanded his presence among the settlements on the upper Ohio. He accordingly sent Secretary Sargent to Vincennes to carry out that part of his program. The Wabash settlement received the county form of government, and the name of Knox, the Secretary of War. In the period of preliminary organization St. Clair used the executive proclamation freely, and encroached on the powers of the Legislative Council. Against this tendency President Washington warned him, and in characteristic stilted phrases advised circumspection in conduct in order to avoid a ground of clamor against public characters.[69]

The three judges appointed by Congress constituted a Supreme Court. Judge Varnum died in 1789, and General Parsons in 1790. President Washington appointed George Turner[70] and Rufus Putman to fill the vacancies.[71] The judges seldom sat together in a joint court.

[64] St. Clair Papers, II, 78-9

[65] Ibid, II, 129.

[66] Ibid, II, 131n; Caleb Atwater, History of Ohio, p. 130.

[67] American State Papers, Public Lands, II, 124; C. W. Alvord, Cahokia Records, Illinois Historical Collection, II, cxl.

[68] St. Clair Papers, I, 168; II, 136.

[69] Washington to St. Clair, January 2, 1791, St. Clair Papers, II, 198.

[70] George Turner, from Virginia was appointed in 1789. Little is known of his life. He removed to the Far West in 1796, and resigned from the territorial court, in 1797.

[71] In 1789 the Congress of the United States re-enacted the Ordinance of 1787, modified so as to give the power to appoint officers of the territory to the President with the Senate as required by the Constitution.

In practice each one held court where he was residing, with an occasional session in an outlying settlement. Symmes and Putman were the active directors of the two dominant land companies of the Northwest. Every land dispute that arose was connected with some act of one or the other of them. This meant that a judge of the Supreme Court was frequently sitting in judgment over his acts. St. Clair recommended an amendment to the Ordinance to require the presence of two or more judges in each session of the court, and to grant the privilege of appeal to the Federal Courts.[72] The immediate result was to widen the breach which had already opened between the judges and the Governor in making laws.

The Ordinance joined the Governor and Judges in a Legislative Council whose function was "to adopt and publish * * * such laws of the original States * * * as may be necessary * * * which shall be in force * * * unless disapproved by Congress." The process of making laws was irregular and simple in the early period. The Legislative Council adopted laws until 1795 by informal conference or correspondence. In only two cases were there more than two judges joined with the Governor in the passage of a law. There does not appear to have been any regular time or place, or indeed any meeting at all for the purpose of making laws. The Governor and the Judges acted as occasion arose.[73] The members of this Legislative Council differed from the beginning over the meaning of the clause of the ordinance which defined the law-making power of themselves. The clause began with the phrase "the governor and judges, or a majority of them shall" etc. St. Clair contended that the clause meant that the governor's assent was necessary to all laws. The true meaning, he said, was that "the governor and judges, or a majority of them, provided the governor be one of that majority, shall" etc. The judges held to the equality of the four members of the Legislative Council. The Governor's view in effect gave him an absolute veto, and this at a time when the executive veto was relatively uncommon in the older states. This was only one of several controversies over the interpretation of the Ordinance of 1787. A clause of the Ordinance had authorized the Legislative Council to "adopt and publish in the district such laws of the original States * * * as may be necessary and best suited to the circumstances * * * which laws shall be in force * * * unless disapproved by Congress." The judges assumed that the clause might be liberally construed, and accordingly chose laws of the original States, modifying them to suit the circumstances of the frontier. St. Clair took the view that the law limited their power to the adoption without modification of laws of the States.

The issue has generally been made to illustrate the jealous care of St. Clair for the powers of the executive and reflect certain of his un-

[72] St. Clair Papers, II, 332-4, 339-40.

[73] St. Clair Papers, II, 80n1, 167n, 275n, 311n. The Ordinances of 1788, 1790, and 1791, were published in Philadelphia in 1792 by Francis Childs and John Swaine as "Laws passed in the Territory of the United States Northwest of the Ohio River." Those of 1792 were published under the same title by the same publishers in 1794. The acts of 1795 were published in 1796 at Cincinnati by Wm. Maxwell, and are commonly known as the Maxwell code. Those of 1798 were published at Cincinnati in 1798 by Edmund Freeman, and are called the Freeman code.

pleasant traits of character. As a matter of fact his case is a strong one. He did not accuse his opponents of any ulterior motives. He conceded that the judges were by legal training better qualified to make laws if laws were to be made by the Council than he was, but he contended that their procedure was a form of loose construction not warranted by the Ordinance, that their function was to select laws made by the democratic legislatures of the States, and that otherwise the liberties of the people of the Northwest would be endangered. On the one hand the judges made the law-giving body of the territory a small group of four men, in which group the promoters of the land companies were dominant; on the other the Governor made the eastern state legislatures the law-making body, leaving the Legislative Council of the territory to choose from the codes of the East. On St. Clair's side was the argument that the basis of legislation in the ultimate analysis was the representative assembly; on the side of the judges the defense that laws made for older eastern communities were seldom adapted to frontier conditions. Congress accepted St. Clair's view of the situation. It ruled that his assent was necessary to every law, and also withheld its approval from the laws which had departed in phraseology from the acts of the original States. However as the judges decided that the mere withholding of approval from territorial acts did not annul them, and continued to be guided in their courts by the laws which Congress had refused to approve, and as an attempt in Congress to expressly declare such laws null and void failed of passage, the legal situation in the Northwest was for a time confusion confounded.[74]

If St. Clair was the nominal victor in the controversy over legislative procedure, he lost in the other over judical procedure. On May 8, 1792, Congress for a second time amended the Ordinance of 1787.[75] The Judges of the Supreme Court were authorized to hold court separately, and the recommendation of St. Clair rejected. The amendment also empowered the Governor and Judges as the Legislative Council to repeal laws as well as enact them.[76]

The laws of the period followed the well worn paths of American legislation for the frontier. The first act of the law makers reflected the social conditions of the time and place. All men from 16 years to 50 years of age were to be enrolled in militia companies, furnish their own arms and hold a weekly muster each Sunday morning at ten o'clock at a place near the house of worship. St. Clair advised the enrollment of all new-comers as they arrived.[77] He had undoubtedly gotten the idea of continuous enrollment from the measures which the Directors of the Ohio Company took in the brief interim in 1788 before his arrival in the Northwest. They had appointed an officer whose duty it was to keep a census of the settlers. Travellers or immigrants were put under obligation to report to this officer within 24 hours after arrival.[78] Nothing so simple and sensible and yet so likely to be irksome

[74] From 1792 to 1795. St. Clair Papers, II, 64, 67, 78n1, 333, 363-4; Burnet, Notes of the Northwest, p. 417.
[75] See note 71.
[76] Annals of Congress, III, 1395; Laws of the United States, 1796, II, 126.
[77] St. Clair Papers, II, 61.
[78] The John May Papers, Western Reserve Historical Society, Reports, Vol. 97, p. 107.

to the individualists could survive the air of license of the frontier. Few of the territorial laws have any special historical interest today. The creation of courts of justice, the definition of crime, the authorization of court houses, jails, pillories, whipping posts and stocks for the several communities were signs of the westward march of the old civilization.

The development of Civil Government in the Northwest Territory was impeded by the Indian wars. During the closing scenes of the Confederation the Indian conflict was put off by more and more lavish gifts.[79] The territorial authorities awaited anxiously the inauguration of the stronger National Government in 1789. The problem of the Indian of the Northwest was bequeathed to the administration of President Washington.[80] But the vigorous, compact settlements of the Ohio Company and the Miami Company in the Ohio Valley in 1788 and 1789 alarmed the more warlike tribes and consolidated the bolder warriors into a party of action before the new Federal Government was ready to meet the situation.[81] St. Clair and Harmar battled with the hopeless task with the small and badly organized forces given them. St. Clair outlined a plan of campaign which called for a force nearly twice the number Harmar had, to be officered by regular army officers, instead of State militia officers, and which should advance in three or four divisions from the Ohio River posts.[82] The Secretary of War thought a plan of such magnitude "would not be compatible with the public view or the public finance,"[83] and advised a small punitive expedition. It is apparent that the western leaders had one problem in mind, the Secretary of War another. There were two real problems. The historical question is how much by way of sacrifice the citizens of the new republic would have made for the western territory. The Secretary of War doubted the wisdom of making the call which the western authorities deemed needful. Harmar's expedition in October, 1790, was the attempt of the territorial authorities to carry out the wishes of the Department of War. Harmar led the western army, re-enforced by a small body of short term militia, from Cincinnati through the almost pathless forests to the headwaters of the Wabash and the Maumee Rivers. He burned the Indian villages and destroyed their standing crops. The immediate object of the expedition was accomplished, but at such a cost in the loss of life from counter Indian attacks that it was a moral defeat.[84] The risk of a punitive campaign 150 miles into the Indian country was repeated in 1791. The better military opinion in the Northwest had advised against such an expedition.[85] The conditions were altogether against success. St. Clair had been given the chief command. It is

[79] St. Clair Papers, II, 40, 47, 50, 90, 101.
[80] Harmar to Knox, June 14, 1788, October 13, 1788, in Goodman Transcripts.
[81] Cutler, Life, Journal, and Correspondence of Manasseh Cutler, I, 389; Harmar to Knox, June 9, 1789, in Goodman Transcripts.
[82] St. Clair Papers, II, 90, 91.
[83] St. Clair Papers, II, 183.
[84] Harmar, October 21, 1790, November 4, 1790, in Goodman Transcripts; American State Papers, Indian Affairs, I, 104-5, 121-2; Burnet, Notes on the Northwest, pp. 127-8.
[85] The opinions of Harmar and St. Clair already cited; that of General Rufus Putnam, St. Clair Papers, II, 305; of Judge John C. Symmes, Historical and Philosophical Society of Ohio, Quarterly, V, 93.

doubtful whether St. Clair showed the proper aggressive leadership. Certain it is that factors beyond his control made defeat inevitable. The militia arrived too late for effective cooperation. A large part of them were entirely without military experience, and therefore worse than useless. The commisariat grossly mismanaged its affairs. The only conclusion of interest to historical students is that the responsibility for the disastrous campaign should properly be distributed among the authorities concerned.

Such expeditions as Harmar's in 1790 and St. Clair's in 1791 only emboldened and enfuriated the Indians. For the three years which followed, the frontier settlements were thrown into a state of siege. Settlements receded, and Civil Government was almost paralyzed. This condition endured until General Wayne had taken over the military command, and slowly and painstakingly conquered the obstacles his predecessors had not been given either the time or the resources to overcome. The Battle of Fallen Timber ended an era in Northwestern History. But Jay's treaty, which withdrew the British from Detroit and placed an American garrison there, was an equally vital factor. The Indians doubly discouraged by defeat and by the apparent desertion of the British entered into the Treaty of Greenville in 1795. By that a great section of the Northwest Territory—more than half of what was to be Ohio—was finally freed from the Indian barrier to settlement and Civil Government.

The crisis in the history of the Northwest territory passed in 1795. The last of the several barriers to the development of an orderly colonial or territorial system had been overcome. The original backwoodsmen were from this time returning as settlers, either on the lands of Congress or of one of the land companies, in competition with adventurers from the seaboard. The Ordinance of 1786 by which the Indian trade was limited to licensed American traders was superseded in 1796 by the statute which took over the Indian trade as a government monopoly. The Federal Government for a time maintained trading posts in the Northwest, employed managers and clerks at the stores, and purchased goods for the trade. The adventure of the Government in a field ordinarily reserved for private enterprise was devised for the protection of the Indians. It was never very popular in Congress or out of Congress, and soon ran its course.[86]

The informal processes of government which had marked the history of the Northwest through nearly seven years gave way to more formal ones. Emergency law-making by executive proclamation ceased. Law-making by Judges of the Supreme Court who were at the same time landlords of the territory likewise ceased. The Legislative Council formally organized as a legislative body at Cincinnati, May 29, 1795, and remained in continuous session until August 25. A general code of laws, selected as the Ordinance prescribed from the statutes of the original States, was adopted and published. A period of government by borrowed legislation succeeded. The theory was as follows: if the people

[86] Annals of Congress, V, 152, 170, 230, 241, 904, 939.

of the territories were not yet able to make their own laws, the next best thing would be to employ the laws of communities which were democratically organized. The laws of 1795 were almost all borrowed from Pennsylvania. A second session of the Legislative Council sat in 1798, and a second code was drafted.[87] The laws of 1798 were drawn rather evenly from the codes of the States. The larger number was adopted from Kentucky, rather naturally for its frontier conditions were more closely akin to those of the Northwest territory. The opportunity to adopt laws from Kentucky after its admission into the Union made it easier to reconcile the rule of the Ordinance with the practical conditions of a frontier, the judgement of the judges as to practical legislation with the political instinct of the Governor.[88]

The further progress in the organization of Civil Government in the Northwest was along the paths prescribed by the Ordinance of 1787. The critical period of the first phase of organization had passed. The records of the Northwest Territory showed in 1798 a population of 5,000 males. St. Clair made the fact known as was his duty under the Ordinance. A representative assembly was duly chosen and assembled at Cincinnati in September, 1799. Delegates from the nine counties which by this time formed the Territory of the Northwest constituted the popular element in the Legislature, and five Councillors the second branch.[89] The event inaugurated the second step toward the creation of full republican government. The final step came as a matter of course as portions of the territory reached the mark in population set for statehood. The overcoming of one barrier after another to Civil Government in the Northwest, and the progress from one stage to another as outlined in the Ordinance of 1787 were events which put into operation the American Colonial or Territorial System. In them the United States finally mastered the problem with which the British Government began to grapple in its Proclamation of 1763.[90] But the British Proclamation, because it said in effect "thus far shalt thou go," and because its authors accompanied it by a scheme of imperial taxation, and failed to relieve the situation by compensating constructive measures of imperial organization, led straight to the Revolution. The American colonial policy after a short period of restraint opened the national domain to occupation, assured the colonizers self-government, and their political organizations equality with the original States in a National Union. Those who formulated the American System found ways of carrying out the promises in spite of formidable obstacles.

[87] Laws of the Territory of the United States Northwest of the Ohio. Cincinnati, 1796. St. Clair's Papers, I, 312. 353, II. 354, William Maxwell, publisher of this code, was the owner and publisher of the "Centinel of the Northwest." the first newspaper of the territory. It began appearing at Cincinnati in 1793, and continued for three years.

[88] Laws of the Territory of the United States Northwest of the Ohio River, Cincinnati, 1798. Printed by Edmund Freeman. St. Clair Papers, II, 438. Freeman purchased the "Centinel of the Northwest" from William Maxwell in 1796, and changed its name to "Freeman's Journal." He continued to publish his newspaper in Cincinnati until he removed to Chillicothe where he sold it to the publishers of the Scioto Gazette.

[89] St. Clair Papers, II, 438-9.

[90] Cf. C. W. Alvord, The Mississippi Valley in British Politics.

THE INTEREST INDIANA HOLDS IN HISTORIC ILLINOIS.

(By Charles W. Moores.)

The chief event in human history was when the Creator "caused a deep sleep to fall upon Adam and took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord had taken from man" while he was still asleep "made he a woman." We are commemorating a similar event a hundred and nine years ago, for when Illinois was taken out of the side of Indiana, some reluctance might have been shown but for the "deep sleep" that made the operation possible. Indiana gave to America, as was given to humanity in that primeval creative act, what has proved to be gentle and sweet and strong—the queenly guardian of the Great Lakes and of the Father of Waters.

Our loss would not have been so grave if we could have had the benefit of the first survey which is said to have run the state line west of Chicago instead of to its eastern borders, and Illinois would have been but little better than any other interior state if your northern boundary had remained at the south end of Lake Michigan. It is too late now for either Michigan Territory or Wisconsin or Indiana to claim Chicago, for most of Wisconsin's and Michigan's business men, and many of Indiana's authors and artists have become loyal citizens of the Windy City, and we can not call them back.

You centenarians of Illinois may not claim all the credit for your hundred years of statehood, for Indiana has a right to be proud that it gave Illinois to the world and we are proud with that same splendid pride which in this year of war hangs its star upon the outer wall to attest that a million homes in America are ready to lay "their costly sacrifice upon the altar of Freedom." And so Indiana has the pride of parenthood. When a child does a thing well, *he* may not boast, but no one can blame the mother who glorifies him. As will appear before Indiana's greeting to Illinois is over, our claim does not end with having brought Illinois into being, but we shall hope to prove that much of what your State has done for civilization must be credited to the neighbor state upon your eastern border.

Only an expert could distinguish between Arizona and New Mexico, or between North Dakota and South Dakota. "It is hard to draw the line" as the boy said when he found he had a whale on the hook. Discriminating observers can not tell one Chinaman from another. A new state, just emancipated from the chrysalis period, whose leaders have come from beyond her borders, and, who, because she has had no great experiences in sacrifice and service, no crises to face, and no sorrow to bear or to recall, has not yet developed personality.

Three thousand miles away is a little state whose Gethsemane and Calvary have given her an immortal soul—a personality—in whose presence the nations of earth stand with head bared. Within her borders, for a season, are encamped an infidel horde who deny the god Terminus to whom all civilized people bow down, a horde who can not respect a nation's personality because, in their gross materialism they deny the existence of whatever is born of the imagination or of the spirit.

The essential differences between Illinois and Indiana are not superficially evident. You recall the discussion of this question between the two heroes of Mississippi Valley fiction, Tom Sawyer and Huckleberry Finn. They were journeying by balloon from Missouri to the Atlantic seaboard and Huckleberry Finn was not convinced that they had crossed the boundary between your state and mine. As they looked down upon your prairies they had seen the same rich green that their geography maps gave to the State of Illinois, but beyond the banks of the Wabash the wooded hills and rich bottom lands of Indiana were just as green, and Huckleberry Finn, who remembered that on his map Indiana was pink, lost his faith in all geographers and map-makers and became a sceptic. Huckleberry Finn was only a superficial observer or intuition would have told him when he crossed the line.

Indiana's Centennial year, 1916, was a year of self-dedication to patriotism. As we looked back over a hundred years of serene growth we neighbors on your eastern border came into a new state consciousness. We learned the inadequacy of Chief Justice Chase's definition of a state, for we knew that Indiana had come to be more than "a political community of individuals inhabiting the same country," more than "the country or region thus inhabited," more than "the government under which the people lived," more even than "the combined idea of people, territory , and government." We were not merely a bit of land staked out for separate sovereignty, not a political fraction—one forty-eighth of a great nation—holding its attributes in common with forty-seven other varieties of political or territorial entities, nor as Huckleberry Finn viewed it, an irregular splotch of pink on some great map.

It was a year that marked our emergence into soul-consciousness, when we came to know by insight that Indiana had personality, and that its people read their books, thought their thoughts, and worked out their destiny, along distinctive lines, and was different because her pioneers and her later leaders had given to the slowly developing state a character "with a difference"—a personality.

For more than a generation, perhaps, after statehood was given us, we, like you of Illinois, were actually only an arbitrary sub-division of that splendid empire which the fathers had dedicated to liberty—the old Northwest Territory. It was not until Abraham Lincoln, trained among the Indiana hills and matured on the Illinois prairies, called America to the colors, that the soul of your State and the soul of Indiana awoke to conscious life.

There are those who believe that when the pioneer left New England to find a home in the wilderness of our middle west and when the Forty-niner crossed the "great American desert" in search of gold the last adventure of history was over.

The pioneer who came to this Northwest Territory and penetrated the wilderness in search of an empire where he must obey the law of the jungle until in time he could make laws of his own, found the great adventure in this heart of America a hundred years ago.

In some far away eternity the great adventurers will get together and talk over their earthly experiences. Hercules, Ulysses, Abraham, Moses, Jonah, Joan of Arc, Columbus, Balboa, Miles Standish, George Rogers Clark, and Robert Falcon Scott will each have his story to tell. And a great story hour it will be.

I could be content to sit in the midst of a little group of men no less heroic and listen to the story of the Wabash Valley jungle of a century ago. In that group would be George Rogers Clark, Pierre Gibault, Francis Vigo, Arthur St. Clair, and William Henry Harrison, the great men of our territorial period. But until the history of the people of the Northwest is written, America will not know what heroes we had a hundred years ago.

The pilgrim father who crossed the wintry sea and began his life of religious liberty in the snows of Massachusetts was no braver than his pioneer descendant who came from the civilized East two centuries later to find a home in the wilderness of Indiana, and the measureless prairies of Illinois. Across the Alleghany mountains his journey into the West lay along streams where treacherous Indians waited for him all the way. But the savage was the least of the dangers he had to face. When he entered the forest, bears and wildcats were in his way. About his new home wild creatures watched for his stock, and waited to devour his crops. More to be feared than any living animal was the peril of disease that threatened him until the lands could be drained and intelligent physicians be found for every neighborhood. Malaria was universal and there were not enough well people to feed and nurse the sick. Fever and ague made steady work impossible and life a torment.

The twentieth century traveler finds it hard to picture that wilderness to himself. As we ride by railway and over our paved highways we forget that the pioneer had to build his wagon roads and bridle paths through dense woods, and that for forty years land travel was through bottomless prairie mud or among stumps and fallen timber cleared with the ax. And ever in the half-darkness of the woods was the unspeakable terror of the savage in hiding behind some tree, ready to kill.

There were children in the wilderness who shared the father's dangers and comforted the mother's loneliness. Little thumb-nail sketches of the boys and girls appear in the histories of that earlier day. We read of little J. G. Finch going out from Connersville with his father's cavalcade to make the first settlement on White River above Indianapolis. He was nine years old. He records: "It was snowing hard and the men of the company made their way very slowly with their ox team, driving stock before them and cutting the road as they went.

I got to crying and they came back to see what was the matter. I told them I was so cold that my back was cracked." And there are the children on the way to the log school who were stolen by the savages or killed in cold blood in the somber shadows of the woods.

And there is that other nine-year-old Hoosier, the very mention of whose name gives us a grip in the throat and a tightening about the heart; we recall how death entered the lonely cabin and the boy who dreamed, fearing lest the mother's burial should go unremembered of God, sent beyond the Ohio to the Kentucky circuit rider to pray over the grave of Nancy Hanks. There is no story of Indiana that can leave out the tragic picture of the Hoosier boy standing uncomforted beside the grave of a pioneer mother.

Life was as much of an adventure to the circuit rider who saved the souls of pioneers as if it had been given over to the conquest of the jungle or the killing of the Indian. The arena of the human soul was to him as theatric a place as the Colosseum was when the Christian martyr went down to his death. Hell was as genuine a terror as malaria and as near at hand, while the mysteries of faith were as plain as the simplest things of life.

The Methodist way of conversion was not always gentle. A story is told of Reverend James Jones, who in 1820 was conducting a camp meeting in the Whitewater country. A woman who had just been converted was dragged from the altar by an angry husband. Mr. Jones remonstrated in vain and finally seized the man, forced him to the ground, and seating himself on the man's back, refused to let him go till he prayed. The victim swore. The wife and other believers prayed aloud, and Brother Jones still held his man fast. As he prayed he felt the man's muscles relax and recognized other signs of the coming victory. Soon the man began to weep and cry aloud, "God be merciful to me a sinner." The shout of victory came and the man's soul was saved.

Father Dickey, one of the first of the Indiana Presbyterians, supported a family on an annual income of $80, including gifts. He helped by farming, teaching singing classes, writing legal papers, surveying, shoemaking, and conducting school. His home was a log cabin, with greased paper instead of window glass. His wife looked after her eleven children, managed the entire household, made garments for the family, and entertained numberless visitors.

It is good to remind ourselves that back in the twenties and thirties, benevolent folk in the East were as generous in sending the gospel and civilization to us of the West, as we of the later generation have been to darkest Africa, or may yet be to pagan Germany.

In the files of the Gazette, published at the old Indiana capital, Corydon, in January, 1819, when my state was three years old, the first announcement reads:

"The reverend Mr. Rogers, missionary to the state of Indiana, will preach tonight at candle light at the court house."

The pioneer was a failure as a publicity man. Even George Rogers Clark, the most romantic figure in American history, failed to make

good when it came to advertising his exploits. Recall how he took Kaskaskia and won command of the Mississippi Valley without firing a shot. He had left his little fleet near the mouth of the Ohio and tramped for a week with a hundred and seventy volunteers through mire and flood. As they came to Kaskaskia, England's stronghold on the Mississippi, the sturdy Americans hid until midnight, and then slipped into the fort and took the commandant by surprise. George Rogers Clark wrote the story out in full in his report to Virginia's Governor, and this is what he said: "I broke into the fort and secured the Governor." That is the complete official account of one of the most thrilling events in American history.

Did the day of adventure end when the pioneer moved no longer toward the west? We know it did not. We still thrill to the scream of the bugle and our eye still dims with tears when of a sudden we see the flag. The pioneer spirit remains.

You who are old enough to have seen history in the making remember how the sons and grandsons of the pioneer sprang to the colors when Sumter was assailed and "thronged the way of death as to a festival." Today their grandsons are answering America's call and once more the road of righteousness is the road of death. In every crisis it is the blood of the pioneer that answers first to the call of civilization. And we of Illinois and Indiana may thank God that ours is the blood of the pioneers who conquered the wilderness and won the West for America and American ideals.

Before Clark ventured into our Northwest there were perhaps seven hundred white men in the Illinois country. An early chronicler gives this figure for the year 1766 and explains that "the number of inhabitants at the Illinois is very difficult to ascertain as they are going and coming constantly." Last week at State and Washington Streets in Chicago I noted the same characteristic persisting after a century and a half.

When Illinois was a part of Indiana territory there was little community of interest between the Illinois settlers and their eastern neighbors. Our common capital, Vincennes, was as inaccessible to the people who lived along the Mississippi River and had to cross prairies that were sunbaked in summer and flooded in winter, as it was to the men of Indiana who blazed their way thither through the almost trackless forest wilderness.

The Illinois leaders cherished the promise of early independence that was to come with increased immigration, and their strong leanings toward slavery with which the masses in Indiana had no sympathy, encouraged Illinois in its aspirations toward an independent territorial government. The slavery struggle bulked large in territorial politics, the leaders in your State, Governor Bond and Senator Thomas, doing their utmost to force slavery upon Illinois as Governor Harrison would fain have done in Indiana but for the free-soil influences led by Indiana's first Governor, Jonathan Jennings.

Strong counter-influences were at work among the people in both territories and Jefferson's secret anti-slavery missionary, James Lemen,

employed energies and resources that were unsuspected in that day to save both states for freedom.

In due time your proslavery leaders became less open in their support of a cause that was steadily losing popular favor. The main route of migration, down the Ohio and up the Mississippi, brought into Illinois many from Kentucky and Missouri who saw in the richness of your meadows a golden harvest for slave labor. But the current of migration from Kentucky brought not a few free-soilers, while Indiana and, through her, Ohio and Pennsylvania and New York, sent their steady stream of flat boats down the Ohio and up the Wabash and no less constant a caravan of prairie schooneers over the slowly opening highways, and these liberty loving pioneers held your State loyally to the pledge of the Ordinance of 1787 and made it in due time the fit forum for the great debate that on your soil was to arouse the sleeping conscience of the nation and make it ready for Appomattox. Illinois extended southward into the heart of the slave country and people in every community in the southern part of the State had a natural sympathy for the material interests of the homes from which they had come, so that in Illinois the battle for freedom was more fiercely fought than in more austere Indiana.

We are wont to imagine that the slavery question was dormant in these two states from their territorial beginnings until the compromise of 1850. The truth is that the slavery question never slept. The St. Clair County resolutions of 1823 drafted, no doubt, by James Lemen, himself, read like the argument of Abraham Lincoln in 1858, as a single sentence will show:

"Confine slavery within the limited boundaries and necessity, that great law of nature, would devise measures gradually to emancipate and effectually to discharge from the country that portion of the population; * * * extend it abroad, and you give scope for the unlimited increase of slaves in the Union."

The only political issue in Indiana in 1816 and in Illinois two years later was slavery and the struggle between its advocates and its enemies in the making of your constitution and ours was as bitter then as it was in 1858 when "the house divided" seemed to be tottering to its fall and the men of Illinois had to choose leaders between the pro-slavery Vermonter and the anti-slavery Kentuckian.

The years of compromise had to end and the vain endeavor to persuade an awakening public conscience that the right to earn one's bread by another's labor was merely an economic question, failed at last. You furnished the forum for the final discussion of this great moral question and it naturally fell to you to furnish the leader who should put the question at rest for all time.

I would not withhold any credit from Illinois for having furnished the forum for the great debate. It was a natural development from the conditions that arose out of the character of your pioneers. The issue could not have come up in any other state, for nowhere else was the division so naturally, so honestly, or so completely, drawn as in Illinois in 1858, when Stephen A. Douglas waged a patriot's fight for further

compromise and for peace against the resistless power of Lincoln's appeal to conscience and right. Had Douglas been less of a patriot than he was, or had he fought for a baser ideal than the prevention of disunion by compromise and adjustment—in other words, had he been merely a selfish politician as many superficial and partisan students of history declare him to have been, the debate would have been forgotten and there would not have emerged from it the one giant figure in American history. It was the greatness of both champions, Douglas and Lincoln, and the honesty of their purposes that made the debate what it was. And as I have said, it was the sincere difference of opinion among genuine patriots that gave to Illinois the distinction of settling the slavery question on her own soil.

How far Illinois may claim credit for having given Abraham Lincoln to the world is purely an academic question. If we are to answer it, we must discover the sources of Lincoln's power. It is a matter of purely sentimental interest where a man was born, or what places afforded him his education, or his field of activity and achievement. The more practical problem in our study is how far the place of his birth, the place of his education, and the place of his achievement contributed to the making of the man.

There is nothing miraculous about Abraham Lincoln's growth in power. It was the most natural of processes. It will hardly be denied that he was a susceptible man—responding with singular sympathy to the influences that beset him. We are all familiar with his salient characteristics, chief among which it may be said that he was the man who understood. The expression of grave aloofness in those clear grey eyes vanished in a flash when the soul within answered the appeal of any kindred spirit, and there was instantly an understanding glance, a smile, and the intercommunication of soul with soul. The solitary mood, that was as likely to be manifest in a crowd as when no one was near by, vanished, and he became a man among men, yielding to the psychic force of the mind which had aroused his own. As he faced his audience of men who knew him—some devoted followers and quite as many the severest of critics, the face they looked into had none of the stolidity we see in so many of his photographs, but it was ablaze with the inner fire of human interest and alive with the thoughts that dominated him for the moment. The physiognomy of the man affords us the demonstration of my proposition, that his was a responsive nature, answering to the feeling of others as that of one who understood.

Mr. Herndon and some of his associates and biographers assure us that he was not influenced by the will or reason or appeal of others. I can not believe that this is so. He was firm, it is true, firm to the point of stubbornness, when he had satisfied himself that he had come to a right conclusion, but it was what he termed "firmness in the right as God gives us to see the right." All the way along from the beginning of the problem until his soul had found its answer he was in touch with the thought of others, hearing with patience the demands of would-be dictators, reasoning the question out with unreasonable critics, listening always to suggestions from all kinds of sources and trying, as he

phrased it, to see if he could bring himself out on God's side. The progress toward the conclusion, lonely as it seemed, was nevertheless by way of constant contact with the thought of others and complete understanding of their point of view and an ultimate recognition that the other man's point of view was always entitled to consideration.

If we grant this premise that what Lincoln came to be was the result of his understanding contact with all sorts of men, and his unusually sympathetic response to the influence of an extraordinary environment, it may be worth our while briefly to consider whether in pioneer Indiana in the years of his education and growth of body and spirit there came to him the power that he used so effectively in the maturer period that belongs to Illinois and in the four final years that belong to all the world.

The period of boyhood and adolescence is at least as significant in the making of character as is that of maturer manhood. A man does not wait until middle age before he chooses his ideals. He may not be conscious of the ferment within, but it is in boyhood that, consciously or unconsciously, ambitions begin to besiege his soul. The teachers who suggest new interests to him, the first books that absorb his thought, and even his dreams, the friends whose companionship enriches his life —all these influences are the molds within which his character expands and becomes fixed.

If we could call up before us the seven year old Kentucky boy—well-born for all the squalor that surrounded him, and watch his development until at twenty-one he led his father's ox-team to Illinois, the vision might diminish for us the mystery of Abraham Lincoln's power. Certainly we can not be content to say that Lincoln was an ignorant and vulgar politician all his life and,over night, as it were, became the first gentleman and the polished orator of his century. Things do not happen so. Abraham Lincoln did not just happen. The developing of his greatness was not a forcing process that gave us a finished product in a single campaign or a year of presidental responsibility. It was a life-long growth, steady, constant, and slow, under influences that began in the Nolan's Creek region when the little child of five gave his catch of fish to a veteran of the Revolution because "Mother told him always to be kind to the soldier," and that continued through that first bitter winter in Indiana when he lay on the bed of leaves upon frozen earth in his father's half-faced camp listening to the howling wolves, and that later winter when the comrade-mother died. There were the seven-mile walks through the wilderness to school, the thrilling adventures of his later boyhood upon the Mississippi flat boat ending with the hideous vision of the New Orleans slave market. There were the groups of men about the Gentryville store—men of vulgar speech no doubt, yet men whose idol was Andrew Jackson, themselves the Jackson type, who devoured the occasional newspaper as Abe Lincoln read it to them, and who talked religion, politics, and slavery and told stories and made the big Lincoln boy one of their own circle.

School declamation, soap box speech making, good natured mimicry of itinerant preacher and temperance orator, and at last the printing

of a school essay on temperance in a widely circulated newspaper, attendance at a sensational murder trial fourteen miles away at Boonville and the lonely, dreamy walk back and forth, the casual acquaintance there of a prominent lawyer who lent him the Indiana statutes containing the Declaration of Independence and the ordinance of 1787 with its bold commandment "Thou shalt not keep thy fellow man in bondage"—did these experiences touch and change the growing boy? We do not need to turn to Dennis Hanks for confirmation of our conclusion. From what the man of Illinois was we know what the boy of Indiana must have been—a double nature, self-absorbed but not self-centered, thoughtful with a leaning toward philosophy, self-discliplining always, moody and often melancholy—one aspect—understanding the point of view of those about him and tolerant of dissent, responsive to the moods of others and quick to the point of eagerness to answer to their needs—the other aspect. He was

"A blend of mirth and sadness, smiles and tears,
A quaint knight-errant of the pioneers."

Lincoln is indentified in the world's thought with the emancipation of the slave. What was used as a last desperate war measure by the patient president who was ready to try any remedy that measured up to his idea of right if only he could save the Union, was really the one thing by which he is remembered. The slavery question which opportunist politicians had avoided for half a century hoping that somehow it would solve itself entered into Lincoln's spiritual life at the very beginning and by slow degrees mastered it. It was to escape the competition of slave labor that Thomas Lincoln left Kentucky for a state dedicated to liberty. The only book the boy Lincoln had was a life of Washington whose struggle to win liberty gripped his imagination. The two journeys to New Orleans at the most impressionable period of his young manhood; the visit to Kentucky in 1841 when he described the slaves "strung together precisely like so many fish upon a trot line" to be taken to a land where the master's "lash is proverbially ruthless and unrelenting;" the slow awakening to a realization of his own opportunity and his own power to force an issue with Douglas which would settle the question, and at last his happiness in the knowledge that the Thirteenth Amendment was giving to the slaves the freedom which his Emancipation Proclamation had promised them—constitute one story of the dominance of a single great idea. Can it be truly said that any local community determined the course of that man's life or made his greatness possible?

I am convinced that a special obligation rests upon your State at the time of its Centennial. This year, a state pride, which is really patriotism, has been inspired as you pause to look back upon a hundred years of service to humanity. To each loyal citizen of Illinois has come a new impulse that may well become a consecration of Illinois and all her citizenship to world service. You will not have accepted this opportunity for self dedication if you leave no permanent memorial to remind your children and your children's children, that Illinois remembers her pioneers and all who bore their part in her first one

hundred years of life and keeps that remembrance sacred for coming generations. You have great names on your roll of honor, more than could well be named in this address. What better service could you do now than give to each place identified with these men a tablet to attest that in the Centennial year they were not forgotten? For one of these who stands head and shoulders above them all, as he did when he walked the streets of Springfield no monument is needed. And yet the places he haunted ought to be remembered. The road from Springfield to Petersburg, Peoria, Pekin, Lincoln, Clinton, and Danville, and so on around the old Eighth circuit, and many an old court house and tavern and homestead along that way will be associated always with that brilliant company of itinerant advocates, and particularly the country lawyer Abraham Lincoln, while a number of places in Springfield are mutely eloquent reminders of his master personality. The site of the old Globe Tavern, the rooms in the old Capitol where his immortal speeches were delivered, the site of Speed's store with its hospitable upper room, the offices of Stuart and Lincoln, Logan and Lincoln, and Lincoln and Herndon, the room where the First Inaugural was written, and the site of the "House Divided" speech, these should be marked while Lincoln's personal friends still live, and imperishable bronze should tell to generations yet unborn that Springfield remembers lovingly the places made sacred by his presence.

THE CENTENNIAL HISTORY OF ILLINOIS.

(By Clarence W. Alvord.)

Mr. President, Ladies and Gentlemen, Fellow Members of the Illinois State Historical Society: It gives me great pleasure to have this opportunity to talk to you about the task which the State of Illinois has placed upon me, the production of a centennial history of the State. I am peculiarly glad to bear testimony concerning the progress of this work to you, fellow members of the Historical Society, for to you more than anyone else belongs the right of knowing what has been done and how; what the centennial history is, and what it is not.

One might expect that the very name chosen for this work would indicate to every one its character; but from correspondence and conversation with many citizens of the State, it has been borne in upon me that the meaning of the title does not convey to every one the same idea. It is true that everybody under the sun believes that he or she knows what history is. And for that reason there have been many willing helpers in the production of the centennial history, and many have been the suggestions that have reached your editor-in-chief. From these suggestions I infer that many are expecting to have produced a cross between an encyclopedia and such a year book as the Chicago Daily News publishes, wherein the reader may expect to find a statement on every subject that touches Illinois and the names of all public officials from those who hold the important State offices down to the latest county commissioners, as well as a list of all the men's and women's clubs, a list of all the labor unions and boy scouts, with a careful list in every case of the officers and in most cases their photographs.

Needless to say to an audience composed of the members of the Illinois State Historical Society, the centennial history will not serve any such purpose. No organization, however important, will be mentioned except in so far as it forms an illustration of an important development in our social history. There will not be, and cannot be from the very nature of the case, any listing of societies or organizations for the simple purpose of perpetuating the names of the officers.

Other correspondents, whose souls have been stimulated by reading local history, think of the centennial history in terms of county histories; they look for a general history of the State, followed by histories of certain phases of State history, such as the history of medicine, the history of religion, the history of business, the history of newspapers, and so forth *ad infinitum*, all this to be topped off by biographical sketches of important people who may be willing to spend fifty dollars to have their photographs turned into halftones for illustrative material. Such a work would have been very easy to prepare and in some ways

might have satisfied many people in the State better than the volumes which will be published next fall. But the centennial history is as far removed from the average county history as can be well imagined in works that pretend to belong in the same field. There will be but very few illustrations, not more than four or five, in each volume. Some of these will be portraits, but only of men who have played a great part in building our State. There will be no continuous history of various professions and businesses, although it is hoped that adequate treatment in the general narrative will be given to the various interests in which the people of Ilinois are engaged.

Most of the suggestions which have come to your editor have emanated from men and women saturated with that love and admiration of the past which fills them with reverence for the spot or object associated with bygone ages. They possess that spirit of the antiquarian which has resulted so frequently in the preservation of invaluable manuscripts, the marking of historic spots, and so often has stayed the hand which would tear down the mementoes of our heroic past. They are expecting that the centennial history will be a guidebook to Illinois antiquities, a kind of ennobled Baedecker, enshrining in print the spots which each community loves to point out to visitors as being of historic importance: yonder Indian mounds of Podunk Centre; the spring where Black Hawk used to camp; the block from which slaves used to be sold.

No suggestion from these enthusiasts has reached the editorial ears that equals in extravagance that of a recent convert to the importance of conserving our records. He was a French Creole of a neighboring state and was converted by a historian who was preaching to him the gospel of the preservation of past memories and old documents. The imagination of the Creole was aroused, and he gave ready agreement to the proposition; "for," he said, "the old people who remember the past are now dying out and the memory of the important events will soon be gone." He continued "I am sure that there is no one living to-day who can confirm an event that was told me by my grandfather. Knowledge of the fact is lost to history. I remember well my grandfather telling me that when Father Gautier died and the people were assembled to pay honor to the pious priest who had served them so well, a star from heaven came down and stood above the parish house so long as the coffin remained therein and when the coffin was carried out the star returned to the firmament." What answer can you make to a mind like that?

Almost equally curious suggestions however have come to me from people who were highly cultivated and in their own lines of work stood high in the opinion of their fellows. Such a man recently grew eloquent over the historic importance of his home town, hallowed by the memories of the fleeing Black Hawk and the tramp of the valorous militia men. He told me that in his own back yard he had found an army canteen of that far off period and that one day some men while plowing had dug up a hexagonal pistol which they had given to him. Waxing enthusiastic over these childhood memories he advised me to go there and dig for mementos of the past, for I would be sure to find rich

treasure. Let me ask you, would a collection of a thousand of the guns borne by the Illinois militia or could a collection of all the scalps that were removed from both white and red skulls help to elucidate the events that occurred during the Black Hawk War? The centennial history, fellow members of the Illinois State Historical Society, is not to be a glorified guidebook to historic Illinois, nor an apotheosized handbook of Illinois antiquities. Anyone expecting either of these equally desirable works is bound to be bitterly disappointed, for the authors of the centennial history have in no wise attempted their production.

So much for what the centennial history is not. What, then is the history? But first of all, let me assure you that the very optimistic report in the newspapers of recent date, that the history was on the point of being ready for distribution is, to quote a well-remembered remark of Mark Twain's upon the report of his death, greatly exaggerated. It is true that one volume, the second, will come from the press all printed next month and the others will follow in as rapid succession as possible.

Knowing as you do that work has been going on in connection with the writing of these volumes for some three or four years, you may be interested in the processes of editorial work. It may be well to remind you that even when an author has once put down his story on paper, it does not at all mean that the book is ready to print. The first draft must be typed and collated, that is, compared with the original; it must be revised and cut down by the author, footnotes filled in, statement of facts checked, and then retyped for the editorial office. Here it has to go through a multiplicity of processes, reminding one of the operations through which a factory product must pass. First the editor reads it, recommending points to be revised by the author and modifying the English. The chapters are then turned over to an assistant who checks carefully the accuracy of each footnote reference, each quotation, each proper name. Then another assistant goes over the manuscript to see that capitalization, punctuation, and spelling are correct and in accordance with the set of rules worked out for the volumes. There is also a definite system for the citation of footnotes and for the bibliography, so that these things must be gone over very carefully to see that they conform. By this time so many changes have been made that it is necessary for a new copy to be typed for the printer; it goes without saying that it must again be collated. In a book of one hundred and twenty-five thousand words these operations can naturally not be done in a day. The editor gives the manuscript a final reading before it goes to the printer; then the task of proof reading begins. Two sets of proof for every page of every book have to be very minutely read to see that the printer has printed what the author wrote and to correct any errors which may have escaped detection in the manuscript. Perhaps this sounds easy to those of you who have never tried it; if you have not gone through a similar experience, you can not dream of the knotty problems which can be involved in the placing of a mere comma; you do not know how many words look all right until you consult Webster's Unabridged Dictionary, when you find you don't know how to spell at all; you little guess how inconvenient it is that the English language

has no logical system of capitalization. In spite of the great care exercised by each person who works over the manuscript, a new mistake is discovered with every reading; if you are sharp-eyed, no doubt some of you will detect a few in the final printed copy.

With good luck, however, we are hoping that all five volumes will be ready for distribution some time next fall. If it so happens that this distribution coincides with the great celebration in October, we shall all be exceedingly happy. I may say here, to answer the question I am sure many of you are asking, that the centennial history is to be published by A. C. McClurg and Company of Chicago and that it will be sold through the regular book market at two dollars a volume.

Now what the centennial history has attempted to give is an interpretation of the development of the social, political, and economic life of the people of the State of Illinois. The final product might well have been called the history of the people of Illinois. There has been, therefore, an effort made to paint with the pen a succession of moving pictures from the time the Illinois country was first traversed by the white men up till the present day. At every stage of our development sufficient information has been collected from various sources to give this picture of our changing civilization lifelike form.

It is a history of a state and not the history of the United States. Therefore we have made no attempt to tell the story of Illinois in terms of national history, but rather the story of Illinois as illustrative of the growth of a mid-western state. This limitation implies several important points of view to which I wish to call your attention. The wars in which Illinois has been engaged as one of the states of the union are, for instance, important in state history; but this importance does not consist in the development of the war itself—I mean the war strategy and the campaigns—nor again in the engagement of Illinois troops in the war; the importance of wars to state history arises out of the social, economic, and political phenomena which the wars have produced within the boundaries of the state. Here then lies the problem of the historians, and it is to these phenomena rather than to the events outside of the state itself that the authors of the centennial history have devoted their attention. The same attitude of mind must be assumed in the treatment of the activities of our members of Congress. So far as they are engaged in the passage of national laws, they belong to national rather than to state history; but when our representatives at Washington reflect the attitude of the state itself on important national issues, their activities become a part of the state personality and as such form a part of the picture of our past. For the same reason national politics can be neglected so far as they are extraneous to state affairs, but whenever the issues of national politics become vital in state history, then they fall within the treatment that the authors are giving.

For the purposes of this new work on the history of the state the authors have neglected consciously the writings of previous historians in so far as such writings were not considered as source material. We did not desire to allow our judgment to be biased by the prejudices of men who had preceded us in this field. We have therefore gone directly

to what historians call source material, that is to say the contemporary documents, made up of letters, legal documents, laws, books and newspapers that have come to us directly from the period concerning which we are writing. The collection of this material has been laborious. I may illustrate from the experience which I have had in the preparation of the first volume of the history that extends from 1673 down to 1818, the period of the Indian, the French, the British, and the American occupation. Covering this period there are thousands of printed pages of source material available. These had to be collected at the University of Illinois for my study. Besides these, however, there are in existence an equal number of unprinted materials scattered in archives all over the world, in London, in Paris, in Boston, and Worcester, Massachusetts, in Albany, in Philadelphia and Pittsburg, Pennsylvania, in Washington, in Richmond, Virginia and in Chester, Belleville, and Chicago, not to forget the numberless documents in the Draper Collections at Madison, Wisconsin. Thousands of copies of this manuscript material have been collected for the purpose of interpreting Illinois' past. Take for instance the manuscript material in the archives in Paris which has been never used in its entirety by any historian of Illinois or even the United States. The library of Congress had fortunately copied some forty folio volumes of these manuscripts. The librarian has kindly loaned me these volumes, and copies have been made in my office of such of them as were needful for my purposes. But there are many more documents in Paris itself. Of these there is in existence a recently finished finding list which was put at my service; and the State of Illinois maintained a copyist with one assistant for a year and a half in Paris doing nothing but copying for the purposes of this volume. What has been done in Paris has been done at other times in the other cities that I have named. The result is that no historian of Illinois has had collected at his disposal any such mass of source material as will be the basis for the interpretation of the early history of the State which is to appear in *The Centennial History of Illinois.*

Similar collecting has been done for the other volumes. You would be amazed at the amount of newspapers that have been examined by the authors. Loans have been made from libraries all over the State, from Joliet, from Springfield, from Belleville and many other places. The libraries of Chicago have been examined, photograph copies of early newspapers in the State have been made from the collections in the library of Congress and from the Mercantile Library in St. Louis, so that there has been collected for the authors a better collection of our very early newspapers, of which there are only few copies in existance, than can be found in any single library in the United States.

In addition to these oldest newspapers there was the problem of consulting the large number of later files scattered around in various cities in the State which it was highly desirable to examine, yet which it was impossible for the authors to visit and inspect in person. How could these be made available? The problem was solved by arranging with the various newspaper offices and libraries to ship their papers, a few volumes at a time and in specially constructed boxes, to Urbana,

where they were examined by the authors and by research assistants under their supervision. Passages which were wanted were marked, then typed, and the copies compared with the original for accuracy. Thus in two weeks time by this method, a group of newspapers could be examined which would have required a month or more, had each author undertaken to go from place to place and take all his notes himself. Furthermore, there are now literally thousands of typed newspaper excerpts available for still further study and use.

Besides the collection of newspapers the authors have also examined with great care large masses of unpublished letters. Dr. Pease, who is the author of the second volume, *The Pioneer State,* 1818-1848, has made an exhaustive study of the material to be found in the Chicago Historical Society, in the Illinois Historical Survey of the University of Illinois, and in the State Historical Library here in Springfield. Dr. Cole, the author of the third volume, *The Era of the Civil War,* 1848-1870, spent several weeks in Washington, going over the collection of Trumbull papers never before used and other collections that are to be found in the library of Congress . Professor C. M. Thompson who, with Professor Ernst L. Bogart is author of the fourth volume, *The Industrial State,* 1870-1893, has made great use of material collected from the descendants of men who acted during this period, besides using other well-known material.

The fifth volume, The Modern Commonwealth, 1893 to the present day, differs in its character from the other four. This is a period in which the actors are still living and when the events are so new that judgment can scarcely be passed upon them. It would therefore be a very doubtful policy to attempt to make an interpretation of these recent years; besides it was very essential for the history of the State that there should be a very complete description of the activity of the citizens of the State as they are exhibited in their agriculture, their manufacturing, their mining, their business in general, their government in all its ramifications, and their cultural development. The Centennial Commission therefore selected to write this volume an economic historian, Professor Bogart, and a political scientist, Professor J. M. Mathews, who have given us a description of the State as it exists to-day, and you will find therein a very complete analysis of present day conditions, and the best account of the government of the State that has ever been written. Besides this Mr. Henry B. Fuller of Chicago has written two chapters on the cultural development of the State; one of these will appear in the fourth volume and the other in the fifth.

The secret of writing true history depends upon the collection of all the contemporary evidence bearing on the case. The reason that people complain of the changing interpretations of history is that new material is found as society demands a broader and broader interpretation of the phenomena of the past. There was a time when history consisted in what we call to-day the drum and fife history; the doings of the great political leaders, events of military glory; and almost no other phenomena of changing society were noted. To-day the task of the historian, however, is far greater; and he is obliged to cast his net

far afield in order to collect the material for the social development of the past. The task of interpretation is made easier the more complete is the collection of source material, and it is the collection of their sources upon which the authors of the Centennial History particularly pride themselves.

An example of how easy it is to misinterpret a past event, provided all the material available is not collected, and how easy is that interpretation after the material has been found, has come under my observation and will be embodied in the narrative of the first volume. About forty years ago Edward G. Mason, at that time secretary of the Chicago Historical Society, found the record book kept by the county Lieutenant, John Todd, in the year 1779, when Todd came to govern the territory that had been occupied by George Rogers Clark and his Virginians during the Revolutionary War. In this record book Mason found the copy of a warrant for the death of a negro, named Manuel, by burning at the stake, which burning was to take place after consolation to the criminal had been given by the parish priest. The copy of the warrant had been crossed out by drawing lines through it. Please bear this fact in mind, since it should have suggested a correct interpretation. Naturally this warrant aroused the imagination of Mr. Mason, and he began to search for an explanation and discovered that about this time there was an outbreak of voodooism among the Illinois slaves and that two slaves had been put to death. He drew the natural conclusion therefore that Manuel had been burned at the stake for the practice of witchcraft. Basing his interpretation upon Mr. Mason's find, a well-known ex-president, Theodore Roosevelt, who among other occupations has dabbled in history, wrote at some length upon this episode and drew a comparison between eighteenth century Catholic Illinois, where for the practice of witchcraft men were burned at the stake with the sanction of the parish priest and in accordance with French Catholic law, with a similar episode in the history of Puritan Massachusetts in the seventeenth century.

Fortunately there has come into my hands a full record of the court's proceedings by which Manuel was condemned; and I find that the judges in the case, although they were obliged to listen to the superstitious accusations of negro slaves, were careful to determine the fact that Manuel and another negro had been guilty of murder by poisoning their master and mistress, Mr. and Mrs. Nicolle, and that it was for this act the two negroes were condemned to death. I then looked up the law of the land. Naturally it might be supposed as Roosevelt did that this was French law, but there was another possibility, namely that Virginia law in criminal cases would be used by a Virginian magistrate, such as John Todd. I found that the Virginia law in the case of murder of a master by a slave was death by burning at the stake so that in the case of Manuel you see that the condemnation was strictly in accordance with Virginia law and not with French law. Another document of even greater interest in the case also came to my hands. It certainly was a surprise. This was another warrant for the death of Manuel, issued at a later hour in the day, but by this later warrant the death penalty

was changed from burning at the stake to hanging by the neck. To summarize then: Manuel was not condemned for witchcraft but for murder; he was not condemned to be burned at the stake in accordance with French law, but in accordance with Virginia law; and finally he was not burned at the stake at all, but was hung by the neck. This is an excellent example of the danger of drawing inferences in regard to historic events upon too narrow information. There was one fact which both Mr. Mason and Mr. Roosevelt ignored in their interpretation of the warrant. The copy of the warrant was found in a carefully kept record book, and was crossed out by lines being drawn through it. That fact should have made them suspicious of their own interpretation. Records such as this condemnation to death would not be lightly erased by the keeper of a record book. An historical Sherlock Holmes would not have been misled.

In closing permit me one last word of warning. The authors used the utmost care in the use of their material; the readers must not be blinded by their prejudices. The American public is moved by sentiment and is inclined to place on its nose rose-colored glasses when looking at the past. This is a common failing of all nations in the world; the virtues of the fathers exceed the virtues of the son, the good old days and good old customs are the ones which we wish to perpetuate; and therefore we picture in our minds our grandfathers as men of greater and nobler mould than we ourselves and our grandmothers as more virtuous, more noble, and more self-sacrificing than we are capable of becoming. With the same sentimentalism we as people raise our heroes to the skies. Long ago George Washington lost his human semblance and arose to the rarified air of the empyrean. The apotheosis of Abraham Lincoln has taken place before the very eyes of the present generation. Already his long shanks are resting on a throne in the skies beside the divine George. How uncomfortable both these men who were so human in all that made up their characters must feel as they sit there weighed down by their golden crowns and their royal mantles! We go further and are inclined to deify even humble souls who have participated in our past. The pioneer is no longer human, but divine, no longer a man with human vices, but a hero of gigantic proportions. He must be pictured as invaribly just and noble in his dealings, though living in the midst of the violence of the wilderness; though uneducated, as rising to heights of political wisdom seldom reached by his descendants. We would, if we could, drag back the generation of civilized men to the ruder virtues of primitive times. Such a conception of the frontier is by no means true. The conditions in Illinois at the time it became a State were not very dissimiliar from the frontier Alaska of our own days or the pioneer Montana of a generation ago; the picture we have of either of these places can scarcely be called one of virtuous simplicity. On the border the uncultivated, the illiterate, and the desperado rubbed shoulders with the virtuous farmer, the college graduate, and the missionary. Here there were fine examples of noble self-sacrifice; but here also were instances of selfish greed easily paralleling anything we know to-day. The frontier afforded a freedom

which thrills the imagination of a more stifled generation; it allowed also a lawlessness and license which would be intolerable to the modern man.

Illinois in passing from frontier conditions to a stage of higher civilization lost nothing that was worth keeping and gained much that was of the greatest value. The higher civilization has brought to us a greater solidarity of the people, a nobler sense of duty to the community, and more intelligent action. To-day we are in the midst of a great world event and our people have been thrilled, as they never were before, by a noble idealism. When I see the young men of all classes rush to the call of duty sounding from a battle line 4,000 miles away, in order to preserve to the world an ideal, when I see their sisters forego their pleasures in order to devote themselves to a cause requiring a high degree of intelligence to understand, I realize that the grandfathers and grandmothers, although dressed in homely homespun, were not greater than their grandchildren with their silk hosiery even in the simple virtues of self-sacrifice and devotion to duty.

A MESSAGE FROM FRANCE.

(By the Honorable Louis Aubert of the French High Commission to the United States.)

Mr. Chairman, Ladies and Gentlemen: I thank you for the privilege of addressing you tonight in the name of France. In wishing that my country be represented at this Commemoration, you have given once more an evidence of that charming virtue of the American people: Gratitude.

From 1825, when General Lafayette came to this State, up to 1917, the date of the visit of M. Viviani and Marechal Joffre you have welcomed many illustrious Frenchmen.

To-day, the greetings of France are brought to you by a more modest soldier. I hope you will not deem these greetings less warm and less sincere.

Gentlemen, as it has been your delicate idea to give to our meeting of tonight the character of a family reunion, let us speak first of our ancestors.

A Frenchman cannot glance at a map of your State without being deeply moved by souvenirs from the old country. Names of cities, Joliet, LaSalle, Vincennes—names of forts, Fort St. Louis, Fort Chartres, Fort Crevecoeur, how sweet those names sound to a French ear especially when heard far away from France!

But, Gentlemen, there is something more eloquent than these stones or these names, now dear chiefly to archaeologists: It is the dream, the magnificent dream of which they are the last humble witnesses.

The first white men to set eyes on the incomparable landscape of this great valley were Frenchmen: Marquette, Joliet, Cavelier de LaSalle. The grand empire, the creation of which semed invited by these beautiful waterways flowing between the Great Lakes and the mouth of the Mississippi, had its inception in French minds.

What you realized in this, the most splendid cradle of energy and boldness in the world, was first the dream of French pioneers.

These stones, however, these French names scattered over your territory do not merely bespeak dreams of bygone days: they attest the dominating and still enduring qualities which our race has manifested with a persistency that any race might be proud of.

The idealism of a Marquette, of a LaSalle, who were neither conquerors nor merchants but merely explorers impelled by a scientific curiosity or a religious proselytism—their bravery coupled with prudence, their tenacity, their love of peace which made them act as umpires between rival tribes, their spirit of kindness towards the natives, all these traits

of our ancestors we find in our explorers and soldiers of the nineteenth century, and to-day we find them in Brazza, who won for France the immense region of the Congo without shedding a drop of blood, in General Lyautey who, almost without drawing a sword, has given Morocco the benefit of French Peace. And now in this hour of emergency; France is reaping the reward of this human spirit in this war in which all her subjects, black, white or yellow have rallied with enthusiasm around her flag.

No indeed, the descendants of Joliet, Marquette, Cavelier de LaSalle have not degenerated into the old stay-at-home decadent race that the Germans were so pleased to picture. They have proved it to these same Germans at the Marne, at Verdun, and they are proving it to-day in the Oise, the Somme and the Lys valleys.

Likewise, I can safely predict that the qualities of your frontiersmen will come out in the sons of Illinois who are to fight in France!

I well remember, when I was in the trenches, over there, how, in order to find an analogy to the strange existence I was thrown into, I, who had always lived in cities and whom war had surprised in a study, had to go back to a chapter of your historian F. J. Turner on "The significance of the frontier in American history."

These trenches marked the farthest line of our civilization. Beyond the barbed wire was "No man's land." Every night, in our patrols or reconnaissances, we would creep always in the same direction towards the listening posts, guided only by the odors and the sounds brought to us by the wind. Gradually, the traces of our steps made a trail like the trails of the "coureurs de bois." Then, later on when we pushed forward our lines and we advanced into "No man's land," these trails which then were used to bring supplies were widened into paths, then waggon roads and finally into railroads. So, in our turn, we passed through the different stages of your frontier life. And when, later, I heard of the skill and eagerness of the American soldiers in reconnoitering, I was not surprised: they are the worthy sons of the frontiersmen.

Gentlemen, there is another trait of your ancestors that our ancestors helped to develop in addition to the spirit of boldness and energy: it is the spirit of freedom. Your historians have pointed out how your revolutionary spirit was stimulated by this large territory suddenly thrown open to the industrial conquest of a numerous, hardy and independent people. It is because the exploration by Frenchmen of the Mississippi Valley hastened the day of that Declaration of Independence for which fought LaFayette and Rochambeau. It is because some of the most brilliant qualities of your race were prepared and assisted by those Frenchmen who blazed the way for your spirit of enterprise and made it possible for you to satisfy your love of freedom, that from the very beginning up to to-day the image of France has been firmly implanted, to use Dr. Finley's words, in the very Heart of America. That true spirit of freedom of your West, no one better than your great fellow-citizen, Lincoln, has expressed when he said:

"I never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence * * * ."

Then speaking of the inspiration derived from that document, he went on to show that "it gave liberty not alone to the people of the country but hope to all the world for all further time."

Then it is not an accident if so inspired that the words that Lincoln applied to the Civil War apply equally well to our great war of to-day.

When he stated the impossibility for America to live "half slave and half free" did he not define exactly our own position?

Has any one ever written anything that fits more adequately the present situation than this sentence that one never tires of quoting:

"We accepted this war for an object, a worthy object, and the war will end when that object is attained. Under God, I hope it will never end until that time."

We were not the aggressors any more than you were. It was not our love of adventure which drove us into this war, but the necessity of fighting for our liberty. The admirable patience which, for more than two years and a half, you opposed to German outrages, for 43 years we, their immediate neighbors, opposed to their exacting demands and provocations.

Challenged to a fight to death, we have sacrificed everything, land and men, without stint. For over three years and a half, out of a population that the invasion has reduced to 35 millions, France has mobilized seven and a half million men. Previous to the last drive, three million French soldiers in the army zone were holding more than two-thirds of the Western front.

Before the present battle, that effort had already cost us: 1,300,000 killed in action or dead from wounds received in battle; About 1,000,000 maimed and invalided—that is a decrease of two millions and a half out of our adult population, which to America would proportionately mean a loss of nearly six million men.

All our forces have been thrown into the fight: the results are that our wheat crops have been reduced by two-third, our shipyards have manufactured only guns and shells instead of ships, and our export business has been practically stopped.

All those sacrifices we have accepted without complaint, not only to defend our homes, but also to defend a great cause.

We never fought a separate selfish war. Our reserves in man power and material we have always placed, in the hour of need, at the disposal of Serbia, of Italy—and to-day in Picardy and Flanders, our divisions fight side by side with our gallant allies, the British.

With more than half of our coal fields and over 80 per cent of our iron deposits in the possession of the enemy, we have managed, not merely to set up entirely new industries to equip our armies, but we have been able to help our Allies, to whom, up to October, 1917, we had sent: 1,500,000 rifles, 2,500 guns, 4,750 airplaines and you know that when you came into the war we guaranteed that, provided raw materials should be supplied, we could equip with guns and airplaines all American divisions brought over to France before July 1, 1918.

That we did, and to-day we have full confidence in your cooperation to the end. Upon the occasion of the first anniversary of your entrance

into the war, your newspapers have reviewed the extent of your effort. Your effort has been tremendous and its results are already very important.

General Pershing's action in placing all his resources in men and material at the disposal of General Foch, has deeply touched the heart of France. We know that your whole nation is at heart with that action and that all of you are ready to amplify it in placing all your resources at the disposal of our common cause. The success of your Liberty Loan will show it plainly. President Wilson's decision to brigade small American units into larger units of the French and British armies, reminds us of those of our revolutionary government amalgamating the young recruits of Liberty among old seasoned troops and you know the lesson Austrians and Prussians were taught during the campaigns of the French Revolution at the hands of those troops whose love of liberty made invincible.

The present battle, cruel as it is, has already brought serious and lasting advantages to the cause of the Allies. The first is the unity of command. We now have a generalissimo, a common leader, who is alone responsible for the strategy of the battle. Be assured that, when the time comes, he will know where to strike the blow. The second advantage is a greater unity of judgment. We now cherish less illusions than formerly about the sufferings of our enemies, their revolutionary discontent, their disposition towards a negotiated peace. Such a peace, the Germans mention less and less since they have treated with Russia, Ukraine and Roumania; they are gorged with lands to profit by and peoples to dominate and, even those who voted in favor of a peace of conciliation in the Reischstag in July last, are the first now to speak of necessary annexations in Belgium and in the French region of Briey.

Each autumn, since 1915, the military leaders of Germany have made her people feel that war pays: Serbia crushed in 1915. Part of Roumania in 1916 and Russia and Ukrania and the whole of Roumania at the end of 1917. The Germans' hands are full, one more effort and all these gains will be insured forever. The magnitude of the stake is worth the boldest venture. Let us not rely on Austria either. Not that she would not like to make peace—all the recent revelations on the secret negotiations which for a year Austria has tried to bring about, clearly indicate her desire to come out of the war, but Austria in a military way and industrially, financially speaking is only a vassal receiving orders from Berlin.

Let us not rely on our enemies, on the diplomacy that might divide them. Let us rely on ourselves. Let us rely on the valour of our armies to bring about Peace and let us take to heart the words of President Wilson: Force, Force to the utmost, Force without "stint or limit," the righteous and triumphant force "which shall make right the law of the world."

Gentlemen, the spirit in which France entered this war, the spirit in which she carries it through is the best test of the spirit in which she means to conclude peace.

You entered this war without territorial ambitions—you entered it for a principle. So did we! Do you believe that our country could and would have stood her enormous material losses and her frightful sacrifices in men if she had been prompted only by greed? Poor bargain, indeed!

No, the spirit that has animated the French soldiers since August, 1914, is a spirit of crusade, and if our national aspirations are summed up in the names of Alsace-Lorraine, it is because to us Alsace-Lorraine embodies the very spirit of this crusade.

Last October, before the Reischstag, Herr von Kuhlmann exclaimed: Alsace-Lorraine is the symbol of the German Empire. Yes, Alsace-Lorraine annexed in spite of unanimous protests of its inhabitants, Alsace-Lorraine under German yoke for 43 years has been the symbol of this brutal Empire which already before the war had enslaved all its neighbors, the Danes of Slesvig, the Poles of Prussian Poland, and during this war has subjected Courland, Esthonia, Luthuania, Poland, Roumania, Serbia, Russia and through Turkey Armenia.

The return of Alsace-Lorraine to France on the contrary would consecrate the victory of the principle for which we are all fighting! It has become the symbol of the right of people to dispose of themselves.

"Citizens possessed of souls and intelligence are not merchandise to be traded and therefore it is not lawful to make them the subject of contract," objected to their new masters the newly annexed Alsatian-Lorrainers through their representatives in the Reichstag in 1874.

And President Wilson echoed the same sentiment when he said last February:

"Peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game."

Gentlemen, when Herr von Kuhlmann or Count Czernin proclaim that Alsace-Lorraine is the only obstacle to peace, do not believe them. At the Peace Conference, there will be other questions to settle to make the world safe for Democrarcy. Alsace-Lorraine is only one of the 14 peace conditions enumerated by President Wilson. No, Alsace-Lorraine is not the only obstacle to peace. But no peace is possible without the return of Alsace-Lorraine to France, for the brutal severance of these French provinces was the first crime of the new German Empire against Democracy and out of that crime have come all the others that have astounded the world.

Listen to the final touching words of farewell that the populations of Alsace-Lorraine addressed to the French national assembly in Bordeaux, 47 years ago—and remember that when they were repeated before the Reichstag in 1874, they were met with sneers and laughter:

"Your brothers of Alsace-Lorraine, now cut off from the common family will preserve for France, absent from their hearths a filial affection until the day when she shall resume her rightful place here once more."

Gentlemen, note these words—brothers, family, filial affection, hearths * * *. It is the whole question of Alsace-Lorraine!

And after 47 years, your President, whose only concern is a lasting peace through justice, has heard the protests and pronounced this verdict:

"The wrong done to France by Prussia, in 1871, in the matter of Alsace-Lorraine which has unsettled the peace of the world for nearly fifty years should be righted in order that peace may once more be made secure in the interest of all."

At present the recruits of Illinois, your own sons, are perhaps occupying in French Lorraine at St. Mihiel or Aux Eparges, the sectors which face the Lorraine still occupied by the Germans. If some day, France owes to their gallantry the recovery of her children which were torn away from her, Gentlemen, then you will know that your sons have been the soldiers of Right!

Your forefathers and ours were empire builders. It is for us to show that their spirit may prompt us now to build up a world better than the one we have known.

In the first place, we will have to reconstruct France. You will help us.

France feels that, in the past as well as during this war, she has served mankind. In the interest of mankind you will help us to rebuild France.

We will have to reclaim "No man's land" and bring back life into the field of death. For this undertaking of peace, of civilization and happiness, I look forward to the cooperation of the descendants of the French and American settlers who raised your fair State of Illinois out of the wilderness of the prairies.

We will also have the world to reconstruct. This war has shown most plainly that there is no safety for a free state except in a close partnership with all other free states respectful of each other's rights!

During the war, the nations most jealous of their national prerogatives had to sacrifice something of their pride and accept the control of international organizations.

After the war, something must survive of this union. We must discard the policy of "laissez-faire" and establish in its stead a better justice and a great efficiency. The antiquated conception of the balance of power must give way to a new regime. What will this regime be? We know already the one that German kultur would set up. It would control the whole of Europe and reach out to Persia and India, and the Far East. And once in control of Europe and Asia the Kaiser, as he bluntly told you, would stand no nonsense from America. So, in the end, it would amount to nothing less than the domination by the Germans of land, sea, sky and man.

The American conception of the new order is quite different. You know what it is, you Westerners, who have the far-seeing eye of the prairies, you citizens of Illinois, who gave to America the man who saved the Union. You have realized on this continent a federal organization which, while respecting the rights of the states, is strong enough to insure fair relations between them. The society of nations is nothing else, Gentlemen, but the American spirit extended to the world.

Perhaps our generation will see this league of nations realized. Meanwhile, we must modestly begin by practising its spirit among our two countries, whose mutual feelings for the last hundred years are the surest promise of a better world to come.

Let us set ourselves to this momentous task with the spirit of those builders and settlers who are our ancestors. When they cleared the forest in the wilderness, they dreamed of the city which would rise some day near that clearing. It would be a beautiful city, open to all, where all men of goodwill would have a chance, where all men respectful of the rights of their fellows would live free.

Gentlemen, let us carry this dream one step further—let us work for a society of nations open to all peoples of goodwill and where all nations, great and small, will have the place they deserve.

PART III

Contributions to State History

1918

1818-1918

A HUNDRED YEARS
OF
SUNDAY SCHOOL HISTORY
IN ILLINOIS

A MOSAIC

Arranged by
ANDREW H. MILLS, A. M.
Decatur, Illinois

FOREWORD.

ANDREW H. MILLS.

Mr. Mills has been a member of the Executive Committee of the International Sunday School Association since 1902, when he took the place of B. F. Jacobs. During all this time he has been greatly interested in the work of the association and one of the most active members upon its committee. Mr. Mills is a man who thinks for himself and thinks far into the future. He is a man of large vision and always helpful in his counsel upon the committee. His choice Christian spirit is, and we shall trust will continue for many years to be, a mighty asset in our great work.

I know of no one who is better qualified to write a history of the Sunday School Work in Illinois than he. He has been connected with the Illinois work much longer than he has with the International and his influence in that association has always bulked large for its benefit. His sterling character and his ability to make and hold friends have made Mr. Mills a man well worth knowing.

(Signed) Marian Lawrence.

It has been my happy privilege to number Mr. Andrew H. Mills as one of my choicest personal friends and most appreciated comrades in our North American Sunday School Army. His intimate relationship with the Jacobs, Messrs. Reynolds, Dr. Hamill, and other leaders in the Illinois Sunday School Association peculiarly qualify him to write the history of Illinois Sunday School work.

We are all indebted to him for the painstaking piece of work he has done in writing this history. It will help us to be grateful to those who have been both our pioneers and benefactors in our beloved commonwealth. This record will also help us in our building for the future. Those who build the superstructure need to know the foundation. Those who enact new laws need to know the common law. We commend a study of this history to all who are called to places of leadership in the Illinois Sunday School Association.

(Signed) W. C. Pearce.

For more than a score of years it has been my privilege to be associated with Mr. Andrew H. Mills in Organized Sunday School Association Work. Tribute is due to his faithfulness, when president of the Illinois Sunday School Association and as chairman of its Executive Committee for many years, in addition to his active interest on several sub-committees.

Illinois honored herself by appointing him as her representative on the International Sunday School Committee of which he is still a member, entitled by long service to life membership. He made it his business to attend the committee meetings and to do his part. Many problems have been referred to him for his opinion or decision.

For a period of eight years he served as chairman of the Elementary Committee (for the Children's Division) of the International Sunday School Association. He was always ready to devote time and thought to plans for promoting its work. No committee member ever rendered more faithful, untiring devotion than he. His life has been rich in blessing for the Sunday School cause. In blessing others his own life has been enriched.

(Signed) Mary Foster Bryner.

"One Hundred Years of Illinois Sunday School History" would not be complete without note of the life and work of Mr. Andrew H. Mills, of Decatur.

Mr. Mills was born in Putman County, Illinois, October 6, 1851, of Quaker parentage. After his graduation from college and in the law he settled permanently in Decatur. He is an examplary Christian gentleman; an ideal citizen who has always stood for the best in everything. He was an acknowledged leader in the campaign which made Decatur a "dry" city. He was for eighteen years the enterprising superintendent of the Sunday School of the First Presbyterian Church of Decatur and now for many years has been the faithful teacher of the Sisterhood Organized Bible Class, a class numbering over one hundred and fifty members.

My personal acquaintance with Mr. Mills dates from the early Spring of 1897, when I was attending a series of Sunday School Institutes in Macon County with George W. Miller. I was greatly impressed by Mr. Mills' ability, his strength of character, and his remarkable interest in organized Sunday School work. He was at that time an officer of the Macon County Sunday School Association.

At the State Convention in Belleville, May, 1897, Mr. Mills was made vice president of the State Association; in 1899 he was chosen as a member of the State Executive Committee; in 1900, at the State Convention in Paris he was elected president of the State Association and again at Chicago in 1914, making the fourth man to serve twice as president of our State Association, the others being D. L. Moody, Dr. P. G. Gillett and William Reynolds. From that time he has been an influential member of the State Executive Committee. In 1902 he succeeded B. F. Jacobs as chairman of the committee, serving continuously until 1914 when, at his own insistance, he was relieved of the chairmanship. On account of his great experience, his personal knowledge of the workers and the work, and his willingness to spare no pains in its compilation, Mr. Mills was chosen to write this volume.

Mr. Mills is an eloquent, forceful speaker. His life has counted for Jesus Christ.. He has made a great contribution toward the betterment of the world.

(Signed) CHARLES E. SCHENCK.

The preparation of this Sunday School history was authorized by the Executive Committee of the State Sunday School Association, and Mr. Andrew H. Mills of Decatur selected to perform this service. After its completion, and the delivery of a part of it as an address before the State Sunday School Convention at Peoria, in May, 1918, a special committee was directed to arrange for its publication. As a result of this action, and on account of its value as a contribution to Illinois history, it is printed in this volume issued by the State Historical Society, and also in a special edition published by the Executive Committee.

J. H. COLLINS, Springfield.
LYMAN B. VOSE, Macomb.
W. S. REARICK, Ashland.
Committee on Publication.

A HUNDRED YEARS OF ILLINOIS SUNDAY SCHOOL HISTORY.

A MOSAIC.

(By Andrew H. Mills, A. M.)

The mighty work of Jesus Christ, wrought by and through the consecrated men and women of the Illinois Sunday School Association during the past one hundred years—years of the beginning, growth and expansion of the plans and methods of Sunday School work within our borders, was of such variety and magnitude and its usefulness so far reaching on the destiny, not only of this great Commonwealth, but of the United States, of North America, and of the entire World, that to give a just and fair history of the same within the time allotted to this period, is a task far beyond my ability.

It was only at the united call of your Program Committee that I reluctantly consented to prepare this paper for this occasion.

My residence and acquaintance have been largely circumscribed to a small portion of this great State. I have been compelled to rely, for much of this paper, on the records of the earnest and eloquent addresses by the God-touched men and women—the Grand old Guard—speaking out of their wide acquaintance with the prominent leaders of the early days—the rich personal experience and constructive work of this great organization that meets to-day to join in the one hundredth anniversary of this great Commonwealth whose influence extends from the rising of the sun to the going down thereof.

You will recall that the ancient workers in glass and other materials by patient and skillful combinations were able to produce wonderfully beautiful designs, and as Milton, in Paradise Lost, says:

"Each beauteous flower, Iris all hues, roses, and jessamin,
Rear'd high their flourish'd heads between and wrought mosaic,"

so I have used many of these beautiful pieces of just appreciation and honest tribute to the devotion, ability and sterling worth of various members of the Old Guard of Illinois, as one after another of their number has heard the Master's Voice "It is enough," and my prayer has been during its preparation that I might take these bits of loving service, often without designation or quotation, in all their rainbow colors, together with others, out of my own grateful heart and under His Guiding Hand so arrange all these into a Real Mosaic that shall attract and inspire this generation to give and consecrate to this same Blessed Master the choicest service of which it is capable. My passion has been that He may so guide my hand, head, and heart,in its preparation, that

His Matchless Face shall be inwrought into every page of this paper so that hereafter whoever gazes upon it shall see, not only "The King in His Beauty" but feel the mighty power of that Eternal Character and cry out of his soul's depth, "Lord, what wilt thou have me to do?"

THE BEGINNING.

The beginning of the Illinois Sunday School Association reaches back thirty-eight years before our beloved State was born, to Robert Raikes, and finds its genesis in the utterly wretched, intellectual and spiritual conditions that dominated England and the Continent during the closing of the eighteenth century. The noble and high born made a mock of religion, and the gulf between them and the middle and poorer estates was impassable. The middle classes took coloring from the godlessness and licentiousness of the nobility; while the poor from mine, factory and field had touched the very bottom of ignorance and sinfulness. There is no more pathetic picture in all history than that of Wesley, flower of university scholarship, shut out from the pulpits of a debauched church, and forced to preach the Word of Life to surging mobs from his father's tombstone. Side by side with that picture, place its counterpart of the printer, Robert Raikes, turning from the hopeless endeavor to convert the criminals in English jails and who, in going through a crowded part of the city of Gloucester, noticed the large number of destitute gamins thronging the back streets and alleys in all kinds of play—many even quarreling and fighting. His heart was touched by the sight and he determined to see what could be done to help these children in their life struggle. He gave the matter considerable thought and then hired four good women, for a shilling a Sunday, to gather these children together and teach them the rudiments of reading, spelling and church catechism interspersed with godly admonitions, thus trying to make them better prepared for the duties of manhood and womanhood. Some people ridiculed and opposed Mr. Raikes' efforts to help the children. Some narrow-minded Pharisaical clergy claimed that it was desecration of the Sabbath, even a species of work. We are forced to believe that these descendants of the scribes of the Master's day were willing that these children should be left to grow up to gamble, fight, swear, lie and steal rather than to lend them a helping hand and teach them the Golden Rule. Most of those children, if they had been asked, would have admitted that it was easier or more to their purpose to *swear* than to *study*—to *lie* than tell the *truth*—to *steal* than to *work*. It was doubtless *work* for *both* pupils and teachers. No cowboy ever had a tougher contest with a fighting bronco than those teachers had with some of those rough, restless boys —with 4,000 muscles to keep them going and none to keep them still. Apparently the school was not a great success and yet it was *a beginning, a bud* out of which great harvests have grown, not only in England and Illinois, but the entire world. Dr. John Potts said at the Sterling convention in 1902 that in 1786 Bishop Francis Asbury of the Methodist Church started the first Sunday School in America, in the home of

Thomas Crenshaw, in Hanover County, Virginia, and in 1790, that church ordered that Sunday Schools be organized to begin at 6 o'clock in the forenoon and remain in session until 10 o'clock and begin again at 2 o'clock in the afternoon and to continue till 6 o'clock when it did not interfere with public worship. Those days were only 132 years from this centennial. What would the people of to-day think of a program of that character? Every Methodist within the sound of my voice is saying to himself: "Thank goodness I didn't live when my great-grandfather was a boy." I hardly think many of us would want quite such a Billy Sunday-Teddy Roosevelt strenuosity Sunday School session, yet to-day the fact is that one session per Sunday of from one hour to an hour and a half is the rule in most of the Sunday Schools in Illinois. Transplanted to America the Raikes idea soon secured what had been denied it in the land of its birth, first the toleration, then the friendship, and finally the adoption of the churches. Dr.Hamill said: "The first distinctly church Sunday School was formed in Pittsburgh in 1811. At that time it was estimated there were 100 Sunday Schools upon the North American Continent." Here, as in England, the Raikes idea quickened the pulse of secular education. As truly as it may be asserted that the Raikes Sunday School was the precursor, the mother indeed of the English public school system: so in America it became the inspiration and stimulus to all forms of Education, secular and religious.

The first Sunday School organized in Chicago was in the year 1833 by Rev. Jeremiah Porter, then chaplain of the soldiers' station at the Fort. The first building occupied for Sunday School purposes was a frame building erected at the corner of Franklin and Water streets by Dr. Temple. It was a Union School. With the growth of the city, schools continued to multiply until the First Mission School was organized by the Second Presbyterian Church. This was known as The Bethel, and its superintendent for many years was Mr. S. Lockwood Brown. The Second Mission School of the city, also established by the Second Presbyterian Church, was called the Taylor Street Mission, of which Mr. Samuel D. Ward was for many years superintendent. The life of the school has been perpetuated in what is now known as Mosely Mission.

The first Mission School organized by the Baptists of Chicago was known as the New Street Mission, on the corner of what is now Seventeenth and Dearborn streets.This school was opened on the last Sunday in September, 1856, Mr. B. F. Jacobs being the superintendent.

Mr. D. L. Moody came to Chicago early in '57 and organized the North Market Mission School, which has been continued and is now known as the Moody Church. The West Market Mission School was organized by members of the Third Presbyterian Church, and Mr. R. M. Guliford was for many years superintendent.

During the fall and winter of 1857-58 what is known as the great revival occured. Noon meetings for prayer were established in Chicago and other large cities. The churches throughout the whole country were affected by this revival. In the spring of '58 the Young Men's

Christian Association of Chicago was organized and the young men of the churches became very active in Christian work.

In the fall of 1857 an organization was affected in Chicago which was known as the Cook County Sunday School Convention, the plan being to have organizations in the various counties of the State, auxiliary to the State Organization.

The Cook County Sunday School Convention was reorganized and an Institute held in November, 1864. As a result of this Convention the Chicago Sunday School Union was organized, and plans were made for a series of Institutes to be held during the year.

An Autumnal Reunion of the Chicago Sunday School Union, the Cook County Sunday School Convention and the Northwestern Sunday School Teachers' Institute was held in the City of Chicago, November 7-10, 1865. This meeting was a gratifying success, and resulted in the consolidation of the three organizations under the name of the Cook County Sunday School Union, with three departments: (1) The County Department, (2) The City Department, (3) The Institute. The meeting closed with a grand Festival and Social at Bryan Hall, Friday evening, November 10, at which Phillip Phillips sang several of his sweetest songs.

In January, 1866, the first number of a monthly magazine called "The Sunday School Teacher" was issued under the auspices of the Chicago Sunday School Union. The editorial committee consisted of five members, with Rev. J. H. Vincent as Chairman and Phillip Phillips being musical editor.

The offices of the Cook County Sunday School Union were established in the First M. E. Church Block, corner Washington and Clark streets, Rev. J. H. Vincent, editor-in-chief of "The Sunday School Teacher," being General Superintendent of the Sunday School work in the county.

The printed report of Mr. E. Payson Porter, Corresponding Secretary of the Cook County Sunday School Union for the year ending May 30, 1866, shows that there were at that time in the City of Chicago eighty-three church schools and twenty-six mission schools having a membership of 25,635. The total reported for the county was 141 schools, with a membership of 28,356.

The records of the Cook County Sunday School Union were destroyed in the fire of 1871. The work was reorganized in 1872 and from that time it continued to increase in interest and power year by year.

Through the influence of the Rev. Doctor, later bishop, John H. Vincent and Mr. B. F. Jacobs, Dr. C. R. Blackall had turned aside completely from his professional life as a physician to take up Sunday-school work. Dr. Blackall's first public work in Sunday-school lines was as general secretary of the Cook County Association during 1867. He thus came into touch with most of the great leaders of that time, not only in Illinois but elsewhere, a period of delightful work, which in many cases extended beyond the bounds of Cook County.

At the expiration of his first year of service with the Cook County Association, he resigned to take up the work of the American Baptist Publication Society, in which he has remained ever since. It was his great privilege and pleasure to know intimately the men who were then rapidly making Sunday-school history.

In January, 1881, Mr. W. B. Jacobs was chosen Superintendent of the County work, which was then known as the Cook County Sunday School Association.

The holding of monthly Superintendents' socials was a feature for nineteen years while Mr. W. B. Jacobs was connected with the Association.

At the annual meeting in 1900, Mr. W. B. Jacobs tendered his resignation as Secretary and Mr. W. C. Pearce of the Illinois Sunday School field workers was chosen as his successor.

Mr. W. C. Pearce served for three years and resigned in April, 1903, to take up work with the International Sunday School Association. Teacher Training and Adult work were special departments developed in his time.

In September, 1903, Mr. Charles E. Hauck was called as Acting Secretary and at the following April Convention was employed as General Secretary. He served the Association in this capacity until 1909, which was the Fiftieth Annual Convention of the Association. He was followed by Charles E. Hall, who after two years was succeeded by Mr. Beeman as General Secretary.

Many schools were organized in different parts of the State in the early part of the nineteenth century. I learned of one in the southern part of the State that was organized as early as 1808, but I have nothing satisfactory justifying the truth of the statement.

The Mt. Zion Cumberland Presbyterian Church, now the Presbyterian Church, the oldest church organization of any denomination in Macon County, was established April 24, 1830, at the house of Rev. David Foster, who was its first pastor. The first Sunday School organized in Macon County was organized by said Rev. David Foster, at that place in 1831. The first superintendent was James Scott, his assistant was Andrew Wilson.

Many of the older people in this audience will recall the early Sunday School days when we received the little tickets and ten of one color was equal to one of another color. Many of you will remember the first Sunday School Convention you attended. I remember the first convention I, as a mere lad, attended. At my first county convention at which one of the Mr. Jacobs was present—I can't remember whether it was B. F. or W. B. Jacobs, he so gripped my heart and life that I felt the upward pull all these years and all I have been able to do in Sunday School work, I owe, under God, to the Godly men and women I have met in this greatest of all earthly endeavors of lifting humanity into the very presence of the Master—like the four friends of the paralytic in Jesus' day, that He may speak the word of healing and life to him.

THE ILLINOIS SUNDAY SCHOOL CONVENTION.

Dr. Hazard said in substance: The State Sunday-school Convention in Illinois has been a very great power. It has done a remarkable amount of good. The first State Sunday-school Convention in Illinois was held in Dixon in 1859. The first few meetings were not of remarkable power. In 1864 they met at Springfield, and the workers came there at rather an early hour in the morning, before the church was opened; and they found a window loose in the basement, lifted it out, and got into the church, and there by themselves held a little prayer-meeting that God would bless that Convention. The pastor of the church came in while they were so engaged and opened the door with his key, and was surprised to find that there was a little audience inside, and he knelt with the brethren and engaged with them in their devotions, it being just according to his heart. That convention was wonderfully blessed. No convention since has been of such wonderful power. It is said that ten thousand conversions were directly traceable to that convention.

Mr. B. F. Jacobs said in substance: In considering the influence this organization has exerted, it is well to think how greatly it has developed and helped the men who have given time and thought to the work. Under God, it has been instrumental in teaching and disciplining some of the best workers that the world has ever known; not only these who may be referred to, but many others, some whose names can not be recalled, have caught the fire here and have gone to other states and territories to carry forward the work there, and are now numbered among the most valuable workers in those fields. For several years Illinois stood in the front rank and, perhaps it is not too much to say that there is no other territory of the same extent, or other population of the same number, where the work is better done, or further advanced than in our own State.

Looking back over the past, we are assured that the time and money expended has been as good seed in good soil and has produced thirty, sixty, and an hundred fold. Difficulties there have been, but they have only proved the value of the work, and like Israel's trial in the wilderness, they have revealed to us the love and power of God.

Mr. William Reynolds as International General Secretary said in the State convention in 1896 in substance:

If I am of any use in this world in this work, I owe it, under God, to the State Sunday-school Association of Illinois and to the county and township conventions that it has been my privilege to attend for many years.

In 1864 Mr. Moody and I sat together in Gen. Howard's headquarters at Cleveland, Tenn., after the close of a large meeting at which Gen. Howard and others had spoken. Gen. Howard said to the soldiers present: "I am going to lead you in a few days against the enemy; what will be the result of the battles I know not, nor how many of you will come out alive I cannot tell; O if I knew every one of you were saved for God, how differently would I marshall you against the enemy."

Mr. Moody said to me, "This war is going to close in a short time; what are you going to do after it is over?" I said, "I am going back to my business." "But what are you going to do for God?" I replied, "I have not thought." Said he, "Do you know what the greatest work in this world is?" I said, "What do you think it is?" He said, "Teaching the children of this country the way to Christ and then building them up in Christ. Do you know that the Sunday-school is doing that thing? Let us go into the Sunday-school work; you come to Springfield next June, we are going to have a State convention; Jacobs is going to be there; let us try to capture that convention and try to make it a power in the State." I said, "I will follow you anywhere, Moody, for I am sure if you go into this it will be all right." That was my first convention. I had never been in a Sunday-school convention in my life before. As I sat there and heard things entirely new to me I commenced to see the possibilities of such an organization. A few months after the war closed we took hold of that work, and what a mighty power it has been, shaking this State from end to end! What an impulse it has given to men, and what magnificent men it has raised up and educated under God! Bishop Vincent received his first conception of the magnitude and possibilities of this work in Illinois; B. F. Jacobs owes what he was to the education in this same line of work in Illinois; D. L. Moody would never have been the man that he became , at the head of the evangelistic work of the world, if it had not been for his training in conventions and meetings of this kind in Illinois. I could mention others who have been sent to other fields and whom we have in our midst to-day. What a power it has been in the development of character! And Illinois has not kept herself within herself; she has boiled up until she has boiled over. All over this great country we find representatives of Illinois in the front rank of the Sunday-school work. Whenever I go to a state that knows little about this work and find a man from Illinois, I know that man can be counted on almost always. He has a right conception of the work and is ready to enter into it at once.

It is a great delight to meet with you here and find the same spirit and energy that we had years ago. Some of our states have gone up to a high altitude and fallen back; some workers have moved away and they are not in the position they were some years ago, but not so in Illinois. Men may come and men may go in this State, but God's work goes on forever, and it is greater to-day than ever in the history of this State.

As I have listened to the report of Mr. W. B. Jacobs and these faithful workers in connection with him, my soul goes up in gratitude to God for such men. The work has not retrograded, but occupies a larger and more aggressive position than ever before. The influence of Illinois throughout this land is and has been most helpful. Mr. Jacobs and I could not maintain the position we hold in the International work in this country if it were not that we are backed by Illinois. If there was another state in the union that exceeded in efficacy its organization we would have to move to it or bring Illinois up ahead of it. When we

talk about what has been done and what can be done, we point with pride to Illinois and say, "It has been done, brethren, there it is, look at it, read its history." I often think of the time when Gen. Grant was nominated for the presidency by Gen. Logan. His speech was short and to the point. Somebody had brought in a bust of Gen. Grant and put it up before the great audience. Logan turned to it and said: "Fellow citizens, there he is, match him!" So we can put Illinois up and say to the country and to the world "Match her!" We are grateful to God that He has privileged us to be in such a position and to be able to extend our work through that influence all over this land." * * *

All over this land we are emphasizing three things. We do not want any more machinery; we have enough machinery and as perfect as it can be made, I believe, but we want to emphasize these things we are now presenting. First, ingathering. We are determined with God's help to reach every family in the United States and Canada with an invitation to come to church and Sunday-school, so that not a boy or girl, man or woman, can rise up in America and say, "I lived in this country but no one cared for my soul, no one visited me or invited me to come to church or Sabbath-school." When we realize that in the last ten years the Sunday Schools of the United States have increased 50 per cent, that in a little over one hundred years we have had in this country alone an attendance of eleven millions where there was not one before, think of the God we have to rely upon! What is it to reach the balance of eight or nine millions of the children of this country? Child's play so far as effort is concerned, if we will go to work and distribute our forces, take up the work systematically and every one of us do his duty. If this house-to-house visitation is planned by counties and townships, how long will it take to visit every family in the State of Illinois if every Christian or one-half of the Christians in this State will spend two hours a week for God in this work? Before this next convention comes, you can see that there is not a family in the State which has not been personally visited by some Christian man or woman and invited to church and Sunday-school. What would be the result? God only knows. He says, "Bring all the tithes into the storehouse and prove me now herewith saith the Lord." Well, Lord, what will you do? "Bring in the tithes; what do you mean? "Your time, your money, your influence, what you have, bring it in and show me you are in earnest; take hold of the work just as you do your business, and I will open the windows of heaven and pour you out such a blessing there will not be room enough to receive it." There would not be room enough in all the churches and school-houses in the State of Illinois to hold the crowds that would come to hear His word preached and taught. I verily believe a nation could be born in a day, and I believe God stands ready to do this thing when we come up and prove to Him and show by our earnestness that our hearts are in this work. Mr. Wanamaker said to me some time ago, "We are fooling with this thing of religion; let us go to work and take a grip; let us show God we are in earnest." * * *

When God wanted to do something for us He did the best He could; when He wanted to make a present to the world He did not look around heaven to find something He could spare as well as not, but "God so loved the world that *He gave His only begotten Son.*" He sent the brightest jewel in all heaven as His present to a lost and ruined world. Shouldn't we then give Him our best endeavors? Somebody said a while ago, "You have given up your business?" "Yes sir." "What are you doing?" "Engaged in another kind of business very extensively." "What is it?" "Going over this country making dissatisfaction." "That is a new thing for you!" "Yes sir." "Do you like it?" "I never enjoyed anything so much in my life. If I can get people dissatisfied with themselves there is then some prospect of their doing better; but if they feel they are doing about right and getting along pretty well they are in a hopeless condition. I was at a convention in New Jersey some time ago. I stated that my object in visiting the convention was to create some dissatisfaction, and if I could keep some of them awake that night I should feel supremely happy and I should be glad to hear from them the next morning. As I went out two ladies were in front of me and one said to the other: "I feel thoroughly dissatisfied with myself." "Yes,' said the other one, 'So do I and I am going to give up my class.' The other one said, 'I am not, but I am going to make myself a better teacher.' I went up and said, 'Ladies, thank you, I feel my mission is not in vain and I accomplished my purpose.! 'Oh Mr. Reynolds,' one replied, "I think you have accomplished your purpose as far as I am concerned.' And I said, 'You are not going to give up your class;' if you do you will never have a bit of rest until you take it up again. "No" she said, 'I won't.' That is what we want. We must make them feel 'I am doing poor work for God and I must do better work' ."

I have in my Sunday-school a machine, a magnificent machine for the manufacturing of teachers. I am not going round now picking up teachers as I used to do. I was in a Sunday-school a few weeks ago and there was a class of boys, I think seven, and they were having a great time trading jack knives, sticking pins and enjoying various other amusements exhilarating and lively. They looked like boys off the street, and no teacher! The teacher they had was an "off and on" teacher. The superintendent went down to a young lady and said, "I want you to teach that class." "I do not know anything about the lesson." "Wont you go over to them and keep them still?" Think of those boys with immortal souls, one hour a week all they ever get of the Gospel of the Son of God, coming into that place and somebody implored to go over to them and keep them still! How wonderful is the patience and long-suffering of God!

We must have better teachers. In my own school we have a society of Christian Endeavor. I went in there and looked them over. I found some bright intelligent young girls and young men. I said to them, "Do you want to do the highest and grandest and noblest work in the world? Would you like to do what Jesus Christ did when He was in this world?" "Yes sir." "I will put you where you can do it. The

greatest work, "I said, is to be a teacher, and the greatest thing to teach is God's word, and the best material to teach children. Now come and give me your names and subscribe to this little document that I have here," a promise that they would join that class and be faithful in their attendance, etc., and seven of them signed that document. We got a room and fitted it up in the Sunday-school gallery. I went to a young man, a teacher in the public school, formerly a pupil in my school, and said, "Have you ever received any benefit from the school I am superintendent of?" "That school has made me what I am, sir; I there learned to love Christ and in it I received the religious education of my life." "Would you like to do something for it now in view of what it has done for you?" "I will do anything in the world for it." "Come down next Sunday and take a training class of young people and fit and qualify them for teachers." Last Sunday I was at home and I found eleven young men and women sitting there with that splendid fellow standing before them teaching Prof. Hamill's Normal lessons. I tell you I am not going around any longer picking up teachers to keep boys still; I am going to have a first-class lot of teachers; no person is to graduate from that class until that young man gives them a certificate that they are qualified so far as he is able to qualify them to be teachers. Every one of you can do this. Put Normal classes in the Sunday-schools and have a training class for teachers.

Keep up your organizations. The organization is the house; these other the goods to put into the house. You must have a good house with a good roof, in order that you have these articles to put in it and make them useful. We want these township conventions. O the joy of attending township conventions! I have attended these larger convetions, but the joy of my life has been in these little township conventions where we get one ,two, three or four schools together and get down where people need to be instructed in their work. Brethren, the delight of this work is that you are able to help somebody else; what a luxury it is to help somebody to a higher and better plane! God has given us this wonderful organization; God is with this organization in a marked degree; what he intends to do with it He only knows, but let us be faithful to our trust.

John V. Farwell said in substance: The Sabbath-school work beginning with the young, instilling into them the Gospel of the Son of God, has much to do with the future history of this Government. Each one of us here in this audience tonight has something to do to support the Government of this country, that one day, within the lives of some of these little children here tonight, will have over two hundred millions of people. Now, what have we to do with these oncoming millions? Why, let us begin right at home, and let us convey the Gospel of the Son of God to every child's heart that we possibly can reach, and let us do it in the fear of God, with the hope that we shall be instrumental in His Hands of building up an influence that shall convey this Government beyond the cavils of the politicians, and set it up upon a pinnacle where the nations of the earth shall look upon it. There is nothing that gives us so much power to work for those that are about us, and those that

are dependent upon us, as to have the soul filled with the Spirit of God, that we get in the study of the word. And as Sunday-school teachers, we have the very highest motive that can be possibly placed before any one to labor in this work.

I remember in the beginning of Mr. Moody's work in Chicago, that there were very many wise men there, and some of them told him in reference to his Sabbath-school work, that he could serve God a good deal better by keeping still and keeping his mouth shut, than he could by opening it; that it was his place to stay in his own little church and let this outside mission alone. He asked God about it as well as his minister, and as well as the deacons of the church to which he belonged. And the answer from the Throne of God was to go down among the saloons of Chicago and gather up these neglected children and teach them the word of God. Brother Moody's work began against the advice of some of the best friends of the church of Christ in Chicago. Well, now, what has God wrought? So let us, each one, go home from this Convention, remembering that the conventions of Illinois began in the brain of Brother Moody and Brother Jacobs, and perhaps two or three others, and they have persistently kept up that work from that time until this, and they have put forth every effort that could possibly be brought to the front into the line of Christian work, and they have multiplied these influences all over this State. Moody gave God the right of way through his heart, his plans, and his life. We should each do the same.

THE IMPORTANCE OF THE SUNDAY SCHOOL.

Daniel Webster: "If we work upon marble it will perish; if we work upon brass, time will efface it; If we rear temples, they crumble into dust, but if we work upon Immortal Souls; if we imbue them with principles, with the just fear of God and the love of fellowmen, we engrave on those everlasting tablets something which will brighten all eternity."

*President Woodrow Wilson*s "The Sunday School Lesson of to-day becomes the code of morals of tomorrow. Too much attention cannot be paid to the work of the Sunday School."

President W. H. Taft: "No matter what views are taken of general education, we all agree—Protestant, Catholic, and Jew alike—that Sunday School education is absolutely necessary to secure moral uplift and religious spirit."

Mr. Marion Lawrence: "The century we have just passed through, the greatest century of all the world, the century of progress, the century of invention, the century of steam, electricity and philanthropy, the century of education and of missions, the century of the Y. M. C. A., of the Bible Societies, of the Young People's Societies of the various names, and the Sunday School, and the greatest of these is the Sunday School."

Honorable John Bright: "No one can put too high a value on the voluntary work of the Sunday School teacher."

Honorable John Wannamaker: "The greatest development of the nineteenth century is the Sunday School. I may have wasted my time over many things but the time I have spent in Sunday School work has certainly not been wasted."

Dr John Watson: "The greatest agency for good in the American nation, as I see it, is the Sunday School."

Mr. H. J. Heinz: "The Sunday School pays the biggest dividends of any investment of time or money I have ever made."

President of Grant University: "The Sunday School teachers are the makers of America."

Prof. Palmer of Harvard: "What constitutes the teacher is the passion to make scholars."

Chaplin Dr. Jesse S. Dancy, in France, formerly M E. Denominational Representative on our Association and Chairman of our Business Committee: "With all respect to the fine work of the Red Cross, of the Y. M. C. A. and of similiar organizations, let me say solemnly that none of them offer the opportunity to serve one's country that the Sunday School offers. You can train a soldier to fight in a year but it takes all his preceding life to train him morally and spiritually to the sort of a manhood that makes the sort of a soldier upon which his superiors and his country can safely rely."

THE OLD GUARD.

The Old Guard of the Illinois Sunday School Association were men of nerve, conviction and consecration. When a duty was assigned to them, they had but one reply: "This one thing I do." They had unflinching courage, not the courage of dress parade! No discouragements were great enough to keep William Reynolds from laughing in their teeth; or of B. F. Jacobs finding a way or making it, after opening the door of the church where his meeting was to be held, then going up and down the streets of an Illinois village ringing a bell to get an audience; or the stubborn purpose of D. L. Moody and other members of this Immortal Band in laying the foundation of our Sunday School work with a faith that was equal to every emergency, then I am sure the Young Guard can learn a Lesson from these Past Masters of heroism and unconquered zeal. These men and their associates may not have had the fine scholarship of some of our present day workers, but they had an experience, a vision, a faith, and a wisdom from God which only comes from a personal struggle with the elemental things of life. They knew the weak and the strong points of the men and women of that day. The women gladly shared the severe trial of the men, "And to their glorious nature true, did all that angels could be asked to do." They doubled their joys and divided their sorrows. God's lamp of faith once lighted was never allowed to go out, even in the humblest cabin. They made no compromise with evil. Their strong hands, brave hearts and indomitable wills have laid the foundation deep, broad, and strong of the first century of Illinois' greatness—true and real greatness in all

the essential elements necessary to perpetuate their matchless work unstained and eternal as the throne of God.

STEPHEN PAXSON, the John the Baptist of the Illinois Sunday School Association, was born in New Libson, Ohio, in 1808. In 1838 he moved with his family to Winchester, Illinois. It was here that his faithful daughter lifted her father out of his wasted life and he gave his heart to God and she taught him to read, when he had almost reached the meridian of life. She inspired him to become a pioneer of righteousness, not only in Illinois, but in the mighty West. He dedicated his life to the Sunday School in behalf of the children and youth of our country. He died April 24, 1881, loved and honored not only in Illinois, but by thousands in other states. A suitable monument rests above his sleeping dust in St. Louis overlooking the Father of Waters, a fit symbol of the life and memory of the great man, which will continue to charm and brighten the hearts and lives of succeeding generations. His death was a great loss to the Sunday School workers of Illinois. Rev. Charles M. Morton said on one occasion: "It is reported that at the funeral of Daniel Webster when all were taking their last look one old man came and looked and said 'Daniel Webster, the world will be lonely without you,' so I feel that I express the feeling of the church and Sunday School workers when I say: "Father Paxson we are all lonely without you tonight."

He was a manly man. The greatest sight in this world is a manly, christian man. No one knew of Father Paxon's doing an unmanly thing. If true to anything in his life, he was true to his christian manhood. The blessing of God rested upon every member of his family. He had an intense hatred for sham. The hypocrite did not find his companionship comfortable. Another great characteristic was his loyalty to the Son of God. He did not worship the work, but realized for whom he was working. When asked by his son on his death bed: "Father how is it with you," the old man looked up and said: "Ah my son, that question was settled long ago." He was full of common sense. He looked at everything through common sense eyes. He was the personification of kindness. It is said of a lady going along the street of a city one day, right ahead of her she saw a boy standing against a house putting his bare feet under his pants. As she came along she put her hands upon his head and said in a kind way "Are you not cold, my boy?" "I was ma'm until you spoke;" so many people were cold, many were sad and discouraged, and many were lonely until the old man spoke. Mr. Morton further said: "I do not believe there is a man in Illinois who has helped more to minister to and lift the loads off the hearts of Sabbath School Superintendents than he. Several times I have felt cold until I heard him speak. His memory will be like a golden chord of love let down from the Throne of God, drawing us nearer and nearer to heaven."

He was an extraordinary man. His life was one of the greatest successes ever achieved in this country. His real monument will be in the hearts of those who knew and loved him. Let us emulate his example. He was a consecrated man of God. Let us consecrate our-

selves to God and follow him as he followed our Saviour. May the Lord bless this man's life to every one of us. Many thank the Lord first that they ever knew that man, that his influence upon them brought comfort and peace to each heart. Let us thank God that He gave to Illinois Stephen Paxson. God bless us and help us so that when we die some one may stand over our graves and thank God that we ever lived.

He was the man that touched the life of William Reynolds of Peoria and gave him a new vision of things really worth while in this life, and it was through his influence largely that Mr. Reynolds left his business and became the great messenger for God in the establishing of the propaganda of the Sunday School cause of Illinois and of the World. Mr. Reynolds said: "This State owes more to Stephen Paxon than to any other for its Sunday School organization. He was the first man that ever organized a County Convention in the State of Illinois, and he never rested nor left the State until it was organized from one end to the other. He organized 1,500 Sabbath Schools and enrolled 71,000 children. Who can measure the influence that those Sabbath Schools have exerted in this State and in the world? Many churches have been the outgrowth of those Sunday Schools which would never have been started had it not been for Paxson. Thousands have been brought to a saving knowledge of Christ by this one servant of the Living God and the influence that he set in motion in the work he did for humanity will continue to widen and deepen as the years come and go."

Herbert Post, the Association's first General Secretary, said that Stephen Paxson met with much opposition, especially in what was known as Egypt. In one place he applied to the school trustees, asking if he might not hold a Sunday School there on Sunday. He was refused, the trustees saying they did not want any "new-fangled notions like that." Mr. Paxon said: "You will let us gather the children there and sing with them, wont you?" "Why yes; we do not object." "Well, after singing a while suppose we read to the children out of the Bible? We can do that can't we? "Why, yes" was the reply. Said Mr. Paxson: "That is what the Sunday School is." "Oh, well, if that is all, go ahead and we will help you."

Mr. B. F. Jacobs said: "There were three things that characterized Brother Stephen Paxson: First, his belief in the Word of God, and that Word in its fullness. Second, his belief and rest in the finished work of Christ our Lord, and Third, the indwelling power of the Holy Ghost. Stephen Paxson believed the word of God. That Bible to him was the revelation of God to man. I have often been with him and heard him read and saw the rich joy showing in his face as he feasted upon it. He believed and God counted it to him for righteousness. Stephen Paxson dwelt in the presence of the Living and Seeing One. He was guided by the Eye of God. What we shall say of Stephen Paxson's reward is not in language to portray, none but the heart of Christ himself can describe it."

JOHN M. PECK was born in Litchfield, Conn. in 1789; in 1811 he united with the Baptist Church; in 1813 he was ordained to the Baptist ministry, and in 1817 he was appointed a missionary with head-

quarters in St. Louis, Mo., and early in July, 1817, he started for his field of labor with his wife and three children in a one horse wagon, reached Shawneetown, Ill., in November, and later went to St. Louis, Mo., and afterwards removed to Rock Springs, Ill., near Alton, and resided there till his death in 1857 When the American Sunday School Union was formed in 1824, Dr. Peck put himself immediately in touch with it and in order to acquaint this organization with the middle west he reported concerning the work he had done in this pioneer State and its needs. Later he founded the Rock Springs Seminary for general and theological education. In 1832 this and a Seminary at Upper Alton united and in 1835 it became known as Shurtleff College. He was a man of strong personality and keen mind; he devoted his life to missions and the earnest organization and vigorous support of Sunday Schools. He kept a diary and his first mention of Sunday Schools was in 1823: "Lord's Day, September 28—In the evening preached in Thomas Carlin's house (Carlin was Governor of Illinois from 1838 to 1842) from the Parable of the Sower. The people are attentive and solemn."

The next Sunday he writes: "The Sunday School met at the house and recited Scripture lessons. I then preached from Phil. 1:21. Religion now flourishes in this settlement."

"October 22—I met the managers of the Bible Society of Green County. On the night of the 24th, I plead the Bible cause before a respectable assembly in Alton, and the next day (25) attended the proposed meeting in Edwardsville. By a little seasonable and prudent effort the Testament may become a class-book in the day-schools of this country. On the way to this place I succeeded in getting it introduced into five schools."

In April and May of 1824 Mr. Peck makes a note that he worked in the central, southern, and Military Tract of the State in behalf of Sunday Schools and the Bible Society.

At Kaskaskia, he formed a Bible Society of twenty members under circumstances of hopefulness, a pious Quakeress being made President.

In June of 1824 he read in the newspapers of the formation of the American Sunday School Union at Philadelphia, and he immediately entered into correspondence with the officers, giving the facts he had gathered in the vast region over which he had traveled. From that time we find him closely identified with the interests of this great organization.

His Bible and Sunday School labors brought him into contact with christians of all religious denominations then in Illinois. Speaking of a Methodist family that entertained him, he says, "I was received as kindly as I could have been in any Baptist family. Experience has taught me that it is a wretched policy for the sects in religion to oppose each other."

As he traveled up and down and across the State, he presented the Bible Society work, and the Sunday School and Temperance causes to congregations of all denominations, and at the same time he was busy with tongue and pen arousing public sentiment against the evil of human slavery. No other man, except it was Gov. Coles, say the best

authorities on State history, exerted a greater influence in making Illinois a free state than John M. Peck.

In his diary of 1825, he writes: "From various quarters I learn that the Sunday School cause prospers.

The State Legislature at Vandalia in the winter of 1825-6 was in session and he made an address to that body in behalf of the Bible and Sunday School work, and won over to these interests a number of prominent men of the State. While there, the matter of dissolving an agricultural society came before the Legislature for action. He was encouraged to make an effort to secure for the Sunday School work a surplus belonging to this organization. By a little effort upon his part the sum of $260.00 was secured to promote Sunday School interests in the State of Illinois. This seems to be the only instance of a Legislature's appropriating money for Sunday Schools.

In February 1826, Mr. Peck was appointed by the American Sunday School Union agent to solicit funds in New York, Boston and other eastern cities. This work took nine months of his time.

In Washington he made addresses in the churches, spoke in Columbia College, was received by President Adams, and met many of the prominent men of the Nation. In Philadelphia, he dined with a body of Presbyterian ministers at the home of Alexander Henry, President of the American Sunday School Union.

Dr. Henry took an active part in the International Sunday School Association and had charge of his church Sunday School publications for many years.

In all of the large cities visited, Mr. Peck attended the best Sunday Schools he could find to observe the methods pursued in instruction and in organization. He speaks of one school in New York as: "Probably the best conducted Sunday School in the world."

The following items from his diary made seven years later: "December 3, 1833, Reached Vandalia, and at night attended the annual meeting of the Illinois State Bible Society."

December 4. "Most of the day was employed in finishing my report of the Illinois Sunday School Union. On the evening the anniversary was held in the State house. A large assembly was present, and much interest excited. The Sunday School cause has obtained a strong hold upon the affections and confidence of the people. With prudent and energetic management it must succeed."

December 5. "Very busy through the day in settling and arranging business with the Sunday School agents present, and attending meetings of the Board, committees, etc."

December 8. "Lord's Day. In the morning attended the Sunday School and addressed it on the subject of Temperance."

December 12. "Went to St. Louis, chiefly on Sunday School business."

December 14. "Saturday, very busy preparing the Sunday School report for the press."

December 22. "Preached the funeral sermon for the late Governor Edwards in the Court-house at Edwardsville. Not only was the house

crowded, but a multitude were out of doors, the weather being pleasant. The next day a call was made for the publication of the sermon with a short memoir of the Governor's life and character which will be complied with."

PETER CARTWRIGHT was born in Va., September 1, 1785 and died at Pleasant Plains Sept. 25, 1872. He was the great pioneer of Methodism. In his biography of over 500 pages, written in 1857 and covering a period of thirty years or more in Illinois, the name Sunday School appears only once, a friend writes me who made the investigation. That Mr Cartwright favored Sunday Schools is indicated in the statement in which he uses the words "Sunday School" to tell the reader that he had been a contributor of cash to the "American Sunday School Union."

He was one of those "rough and ready" characters that so often are found in the early settlement of the different parts of our State. His acquaintance with the early settlers of our State was very extensive and his strong traits of character gripped his friends with meshes of steel and made his influence very great. He was on intimate terms with many of the influential men of his day and he left an impression on his age of remarkable power. He had many characteristics that resembled those of President Abraham Lincoln.

JACOB F. BERGEN, son of Abraham and Hannah Fisher Bergen, was born near Cranberry, New Jersey, May 27, 1802. He died at Virginia, Cass County, Illinois, December 23, 1887.

In 1828 he came to Illinois in company with Rev. J. G. Bergen, having made the long journey by cart and on horseback. He located at Old Princeton, Cass County. It is said that from a Sunday School in which he was interested, located in an out of the way place where there was no other religious influence, seven young men entered the ministry.

He frequently gave days to trips through the country, even into other counties, often in company with Father Adams and later with Father Paxson, organizing and assisting Sunday Schools. When the latter accompanied him on these journeys he generally left his horse, "Robert Raikes", at the Bergen homestead where both the horse and his master were great favorites of the Bergen children. While interested in the Providence Presbyterian Church, of which he was an Elder, he and his good wife often denied themselves the privileges of the Sunday service to go out into the country to encourage and help needy schools.

During a period of nearly sixty years in Central Illinois, he was on the Sunday School job, and present every Sunday unless physically unable to attend. There are many living in this State who testify concerning his valuable services to the cause when such layman as he were scarce. Such men by placing "first things first" made a lasting impress on the young life of the community in which they lived that is felt even to-day. They lived to a noble purpose and are held in grateful remembrance to-day as the living embodiment of the Christ-life.

DR. EDWARD EGGLESTON was born in Indiana in 1837, ordained in the ministry in the Methodist Church in 1857, and was in pastorates for about ten years. He was the editor of the Little Corporal,

a juvenile paper in 1866 and 1867, at Chicago, and editor of the National Sunday School Teacher in Chicago from 1867 to 1870; literary editor of the Independent, New York, from 1870 to 1872; editor of the Hearth and Home, New York, from 1871 to 1872. He was the author of several popular works of fiction. Some of you will remember him as the author of "The Hoosier School master," "The End of the World," "The Circuit Rider" and other stories. In 1869 he edited two small volumes entitled Sunday School Conventions and Institutes with suggestions on County and Township organizations, and later a manual or practical guide to Sunday Schools. He was a fluent speaker, with a strong and pleasant personality, and was recognized as a leader and competent teacher of teachers. His lesson expositions and practical hints in the National Sunday School Teacher won him great favor. His fame as a "Sunday School man" vied with his fame as an author. He said that he "trained" with Jacobs, Moody, Gillett, Morton and Reynolds. In 1869 he was chairman of the Executive Committee of the Illinois Sunday School Association. At the Newark convention in closing his address he said: "Go home better men, wiser men, fuller men, crazier men in the Sunday School work." In the National Sunday School convention in 1872 he stood almost alone in opposing the uniform lesson plan and contesting heroically the popular tide. He made a large contribution to Sunday School effectiveness and gave many young people a new incentive and a greater vision of life. Although opposed to the International Sunday School Lesson System, yet he did a large part towards its success by advocating it through his Sunday School Teacher.

JAMES McKEE PEEPLES, President of the State Convention at Galesburg, 1871, heard the call of the Master in 1880. The whole southern part of the State felt his loss keenly. His personal work and liberal contributions, as well as his valuable experience, have been of great service to the cause of Christ in his own county, his District, and State. He was a member for many years of the State Executive Committee.

He was associated with Thomas Ridgeway in the southern part of the State. When William Reynolds was asked to go and organize the southern part of the State, he asked who there was to take hold of the work and go along with him to introduce him. He was told that there were two men living in Washington County, leaders in the Presbyterian Church, J. McKee Peeples and Thomas Ridgeway. Mr. Reynolds said "I wrote to Mr. Peeples, having forgotten Mr. Ridgeway's name. I finally got an answer from him asking me what I wanted. I told him that I wanted him to come to the convention at Bloomington. He answered, "I will be there, God willing." We had a great convention. A tabernacle was built and Mr. Moody was present. A gentleman came to me at the close of the morning session, and said, "My name is McKee Peeples. You have requested that I should be present at this meeting." I said "Yes, sir, I am very much obliged." He said: "What do you want me to do." I replied, "I will be much obliged, Mr. McKee Peeples, if you will take a seat here every day." He replied, "I

will do it, sir." Sometimes he would take up a paper and read, and then he would lay aside his paper and listen. The second day he did not bring his paper. The third day he took a seat next to the front. Mr. Moody asked me who that man was sitting down there. I said, "He is a man under my spiritual care. I want you to watch him with great care and say anything you can to wake him up. They need to be aroused where he lives, and I want to get him interested." He replied, "I think that he is interested." The result was, at the close of the session he came to me and said: "Reynolds, what can be done for Southern Illinois?" I replied, "You are a business man, Mr Peeples, and I am a business man. Let us go through the State and canvass it for Christ." He replied, "We will do it, "Come down." We went down there, and I shall never cease to thank God for the privilege I had of laboring there with Peeples, Ridgeway, Hunter, and others.

PHILIP G. GILLETT, L. L. D., for thirty-seven years Superintendent of the Illinois State Institution for the Deaf and Dumb at Jacksonville, was twice President of the Illinois Sunday School Association, once at Rockford in 1866, and again at Quincy in 1870. He died at Jacksonville, October 2, 1901. He was a member of the Executive Committee for many years.

At the great National Convention held in Indianapolis in 1872, Illinois presented Dr. Gillett as their candidate for President to succeed George H. Stuart, of Philadelphia, the most eloquent orator, and one of the most finished presiding officers of the Sunday School arena of the Nation. As President Gillett ascended the platform to take the place of his predecessor, standing by his side, he was easily recognized as the peer of the noblest in that brilliant assembly. The Indianapolis Convention was the beginning of a new era in our Sunday School history. To it, and largely to his wise ruling and skillful handling during protracted debates, led by Vincent, Eggleston, Jacobs and others, when it seemed, at times, that it would be impossible to harmonize the different views by those who were giants and positive in their convictions, are the Nation and World largely indebted for the International Lesson system, which has to so large a degree unified the Sunday School teaching of the world, and made possible the Sunday Schools of to-day.

Through the counties of this State, he went from convention to convention with his earnestness, his eloquence, and his deep, religious spirit, inherited from his father, a faithful Methodist minister, and his godly mother, cheering the discouraged, and inspiring all with some of his own zeal and enthusiasm, and contributing largely to the elevation of Illinois to its present exalted position in our Sunday School army.

It was fitting that President Gillett should be chosen as a member of the first International Lesson Committee. He was also for several years a valued member of the Executive Committee of our Association.

Near the close of the first International Sunday School Convention in 1875, he said: "Brethren and Sisters—sink or swim, live or die, I give myself to this Sunday-school work. They tell me that I have Sunday-school on the brain. I said one day to the man that told me that, you remind me of a great minister who became somewhat deranged

and was shut in prison. A parishioner looked through the grating and said to him " what brought you here?" "Brains, sir! brains! what will never bring you here!" Young America and old fogyism are not always to be measured by years. Father Paxson does more work to-day than many a young man who thinks himself a mighty man."

JOHN H. VINCENT was born in Tuscaloosa, Alabama, February 23, 1832. In his childhood the family removed to Lewisburg, Pa. and later to Milton, Pa. He studied in the Wesleyan Institute at Newark New Jersey, but was unable to obtain the higher training of the college, a fact strongly influencing him in the efforts later in life for the promotion of popular education. He carried his studies alone through the college course and was examined in 1875 and received the honorary degree of B. A. from Mt. Union College, Ohio. In 1870 he was given a degree of L. T. D. by Ohio Wesleyan, also Harvard in 1896, and that of L. L. D. by Washington and Jefferson College in 1885. He began preaching at the age of eighteen.

In 1857 he was transferred to Rock River Conference in Northern Illinois. He organized for his young people for the purpose of studying bible history and geography, a class known as "The Palestine Class," which was afterwards published in 1888. He marked out a map of Palestine on the church lawn and led his students on pilgrimages from place to place and taught events in connection with the localities.

He had charges in Mount Morris in 1859, and Galena in 1860—61 and in 1862 was transferred to Rockford and then to Trinity Church in Chicago, in 1865, and here he met B. F. Jacobs and other leaders who found an able associate in the young pastor of the Trinity Church In 1865 he was called to New York to become the General Agent of the Methodist Episcopal Sunday School Union. He established the Sunday School Journal for teachers in the fall of 1888.

Between 1870 and 1873 he was one of the leaders in the movement for the International Uniform Lessons which became effective over the American Continent in 1872, and he went to England about this time and was very influential in bringing the Sunday Schools of Great Britain into line with the Uniform Lessons.

Dr. Hazard said in substance: In 1860 John H. Vincent, an Illinois Sunday-school man, who had a brain of his own and thoughts of his own, thinking far ahead of his time, began to think of some sort of training class, and in 1864, or a little before, he was trying to introduce Sunday-school institutes. In 1865, near the close of the year, he started in Chicago, what afterwards became the National Sunday school Teacher, but then was the Sunday School Quarterly. In that quarterly he outlined a lesson course that was called "Two Years With Jesus."

Looking through those first lesson papers that appeared in that quarterly, you find many things we have to-day. For a beginning they were wonderfully perfect, and there is not a lesson paper issued but what, in some respect at least, copies the very first one that was issued.

Dr. Hamill said: "Shoulder to shoulder with Paxson was another stalwart figure in Illinois for many years, who passed from us into other positions, but the fragrance of whose memory yet abides, the man whom

I esteem the greatest of our teachers and who yet lives to wear the laurel of unfading renown. I speak the name of John H. Vincent with peculiar respect. God made him an inventor of Sunday School things. It was the work of Paxson to lay the foundation; of Vincent to plan the modern Sunday School. A generation has passed since he began his first thinking, yet the thoughts of the men grown gray are still as fresh as dew upon the flowers. We never had within our State a finer thinker than Vincent."

At the general conference in 1888 in New York, he was chosen a Bishop of the Methodist Episcopal Church. He was a man of clear vision, of lofty inspiration, of loving sympathy, and an efficient workmau. He rendered a great service for the Sunday School cause of Illinois and other states and did a noble work for his own denomination and the world.

MARSHALL C. HAZARD was born in 1839 and recently passed away. During much of that time he was a leader among the Sunday School forces, not only of Illinois, but of other states as well. He was graduated from Knox College in 1861, which a few years later honored itself and Mr Hazard by conferring upon him the degree of Ph. D. He was admitted to the Illinois bar as a lawyer in 1864, but his inclinations were more strongly drawn towards literary than legal pursuits and in 1866, he became the editor of the Chicago Advance as the Western Representative of the Congregational denomination, which he continued for four years and which was followed by two years employment as confidential agent of Messrs. Jay Cooke & Co., one of the foremost banking houses of that day. In 1874 he became the editor of The National Sunday School Teacher published in Chicago. In the various Editorial positions he has occupied he has written expositions of five courses of the International Sunday School lessons, of seven or six years each, and each course including selections from the whole Bible. These studies were sought by teachers in all denominations and highly appreciated. His service with The National Sunday School Teacher extended from 1874 to 1882 and for the two following years he was Assistant Editor of the Sunday School Times, which position he left to become the Western Secretary of the Congregational Sunday School and Publishing Society. In 1885 he moved to Boston where as Editor of the Pilgrim Teacher from its beginning and the various helps and other publications of the society he continued in active service until he became Editor Emeritus in 1910. He was intimately associated with Jacobs, Vincent, Reynolds and the Old Guard of Illinois, and frequently in her conventions, and in 1880 at the State Convention at Galesburg he delivered an address "One Hundred Years of Sunday Schools" which showed a thorough knowledge of the subject, and spoke as one having authority. He was a member of the Religious Educational Association and president of the Sunday School Editorial Association, and rendered valuable services in cooperation with the International Lesson Committee. He believed in the Graded Lessons and rendered valuable suggestions in that connection. His closing days were passed in Literary labors at his home in Dorchester, Mass., where he heard the Master's summons "Come Home."

DWIGHT L. MOODY was born in Northfield, Mass. in 1837; founded Northfield Seminary in 1879; then Moody Bible Institute of Chicago in 1886. He died in 1899.

He was one of the greatest leaders of the organized Sunday-school work in Illinois and associated with most progressive movements of his time. He was won to Christ through the personal interest and work of Mr. Edward Kimball, superintendent of the Mount Vernon Congregational Sunday-school in Boston, where Mr. Moody, a stranger in Boston, was attending Mr. Kimball's Sunday-school, who gained the young man's confidence and led him to Christ. In relating this experience Mr. Moody said: "Before my conversion I worked toward the cross but since then I have worked from the cross."

Soon after uniting with the church in Boston, Mr. Moody came to Chicago and united with Plymouth Congregational Church and at once became actively interested in the church and also the Sunday-school. He applied for a class in a little mission school in North Wells street and was told that he could have such a class if he would get his own pupils. Much to the surprise of the superintendent Moody was on hand the next Sunday with eighteen "hoodlums" gathered from the near-by streets, and the newly organized class grew rapidly. The experience which Mr. Moody gained here proved valuable to him.

In 1858 he began work in the North Market Street Hall Sunday School and through his efforts and the association with him of other active Christian workers, this Sunday-school grew rapidly and developed into the Illinois Street Church, and afterwards the Chicago Avenue Church. After the Sunday-school sessions Mr. Moody would visit the sick and sought to interest the parents of pupils in the evening Gospel service.

His associates were Mr. John V. Farwell, the largest dry-goods merchant in Chicago at that time, I. H. Birch and others; and through their united efforts that Sunday School became the largest in Chicago.

In 1860 Mr. Moody gave up his business and a lucrative salary, and devoted his entire time and energies to religious work in which he never received any stated income. He soon received many requests to conduct evangelistic services, to which he gave himself with increasing delight and great usefulness. He kept a deep interest and a strong hold on his Sunday School work and drew about him great numbers of able and consecrated workers, such as B. F. Jacobs, P. P. Bliss, Major Cole and others. One of these associates said of him, "He had the greatest power to set others to work and thus multiply himself of any man I ever knew."

After an extended evangelistic tour he again engaged in his Sunday School work. His school was the first large effort in the direction of an undenominational mission school. Reports of it were stimulating and many workers went to Chicago to inspect the school and ascertain its methods. The mission school movement if Mr. Moody did not originate it, at least received a great impetus through his work. He made it popular and gave it momentum.

Mr. Moody devoted much time to the Young Men's Christian Association and he gave great prominence and stability to this work in Chicago. He solicited aid for these two great enterprises through his friends in different parts of the State. These lives he touched soon became enthusiastic and large crowds attended the annual conventions and the interest spread to adjoining states and gave rise to National and International Assemblies.

In 1865 Mr. Moody was a member of the State Sunday School Executive Committee, which undertook the plan for promoting county organization, a characteristic feature of the system of organization, which is now everywhere familiar. He visited many such conventions, not only taking a part in the program, but also urging the use of uniform lessons, and in 1869 at the National Sunday-school Convention held in Newark, N. J., a committee was appointed to arrange for the International Sunday-school series of Bible Lessons.

He was twice president of the Illinois Sunday School Association, at Bloomington in 1869 and at Jacksonville in 1876, and he was a daily speaker at the International Convention in Boston 1876.

The present Moody Church in Chicago is the outgrowth of the little Sunday-school in the North Market Street Hall, and the present organization is the center of various aggressive forms of Christian activity in that part of the city. The work is still carried on in the spirit of this man of humble beginnings, but of great faith and complete surrender to his task.

Personal work was the secret of his usefulness. He was a man of prayer, a student of the Bible, and a man of consuming zeal and tireless service. He said at one time: "If I had the trumpet of God and could speak to every Sunday-school teacher in America I would plead with each one to lead at least one soul to Christ each year."

Dr. Hazard said in substance: I remember when I was superintendent of a little mission school up here by the depot, that I heard of one or two men in Chicago whom I desired particularly to see. I heard of their conducting some mission schools there. I heard of their wonderful growth, of the methods they employed, and I was seized with a very great desire to know something of their methods and see the men. I heard that they were men of great moral courage, and men who were inclined to have their own way in spite of all obstacles. And finally I was permitted to go up there and see what they were doing. On the North Side D. L. Moody was building up a mission school that numbered something like ten or twelve hundred. On the West Side D. W. Whittle was also building up a mission school that numbered then some fifteen hundred. And coming back I had caught their zeal and enthusiasm, and I went to work with a good deal better spirit than I had ever done before. Then came that special trinity that God raised up among you, successors to their earlier pioneers, foremost of whom was Dwight L. Moody.

Dr. Hamill said in substance: You know the story of Moody's life. You remember how as a boy he passed from the benediction of his widowed mother into a Boston store, and how as a young man he drifted

to Chicago, the rising city of the West. You recall how he filled his pews at church with scores of young men who yielded to his importunity; and how later he crossed the river to the north side and laid the foundation of his mission Sunday School; and then began his larger career as a Sunday School worker, upon returning from the war with Reynolds and Jacobs, by resurrecting the Illinois Sunday School Association and laying the foundation of its present eminence, as a bright and shining star in the firmanent of Associations. I am sure when I speak the name of Moody there is responsive echo in your hearts of gratitude to God for making him one of the Old Guard of Illinois.

Mr. Moody's work in the early days was different in marked degree from his later work, and it bore more pointedly upon the Sunday-school; but throughout he was the exponent of high principle and thoroughly good work, his influence being felt from one end of Illinois to the other.

MR. WILLIAM REYNOLDS was born in Roxbury, Pa. in 1830, and removed with his father in 1836 to Peoria, Illinois. Until 1887 he was a pork-packer, devoting much of his time and means to religious work. In 1858 he was converted and a year or two later, while in Philadelphia, he was greatly quickened and began active service for Christ.

In 1861 he started a mission Sunday School, from which grew Calvary Presbyterian Church, which he superintended until his death. He was active in many local religious and philanthropic causes. During the war he served with energy and effectiveness on the United States Christian Commission.

In 1864 he attended the State Sunday-school convention at Springfield and joined with Moody, Jacobs, Tyng, and others in building up the State work. At the convention in Decatur in 1867, Mr. Reynolds was made president and five thousand dollars was pledged, and the State was directed for a campaign of organization; Mr. Reynolds receiving by lot the southern section. All the lower counties were soon covered with working county Sunday-school associations. Mr. Reynolds continued to the last his interest in the Illinois work.

In 1869 he attended the national convention at Newark, N. J., and at Toronto in 1881 he assisted in putting B. F. Jacobs at the head of the International Executive Committee and opened the era of aggressive advance in International field work. He presided with great ability in the Fifth International Sunday-school Convention in Chicago, in 1887, his business having been largely absorbed by the great packing interests of Chicago, he soon after accepted Mr. Jacobs' urgent invitation and became field superintendent for the International work and so continued until his death September 28, 1897. It was during these ten busy years of faithful service that Mr. Reynold's name, commanding voice and figure became familiar to Sunday-school attendants in all parts of North America. He was genial, resourceful, with a clear vision and with apt incident to drive home his earnest pleas for better work, more efficient organization. He was enthusiastic in his constant tours to scattered conventions, practical, intense and with a business training, which he exemplified in his local campaign. He was an ideal field agent.

He was stricken at Louisville while assisting the Kentucky association in its local work, and expired after a few hours' illness.

In early manhood he was married to Martha Brotherson of Peoria who survived him for some years. He had the able and devoted cooperation of Mrs. Reynolds in all his work, and when the severe blow came the sympathies of all the Sunday School world were turned toward Mrs. Reynolds. He made a most valuable contribution to the Sunday School cause of his age. He really carried its burdens in his heart and lifted it into the very presence of the great Father.

Mr. Reynolds said at one time: "I am proud of the State of Illinois. I was traveling some time ago on the cars, when two gentlemen in front of me were discussing as to which was the greater state—New York or Pennsylvania. I listened to them a while, and then thought I could settle the dispute for them. "Gentlemen, excuse my interruption, but I just want to call your attention to the greatest State there is in the Union." One of them turned and said "What State is that?" and I said "The State of Illinois." "What claim have you, sir, that it is the greatest State in the Union?" "Well, sir, in the first place, speaking of the products, we raise more wheat than any other state in the Union, and we raise more hogs than any other state in the Union. And then, sir, we have given you the best president you ever had—Abraham Lincoln." "We gave you the greatest general in the Union—U. S. Grant." "We have produced, sir, the greatest orator there is in this Union. We have produced, sir, the greatest Evangelist —D. L. Moody. We have got the greatest Sunday School Association in this country. We have the greatest grain market there is in the Union, the greatest pork packing establishments, and the greatest lumber market." One of them said "Hold on, stranger, we give it up." "I am not through—I was going to add we can produce the best Sunday School men there are in the Union, and when they want any of them they come out to Illinois. Here is Dr. Vincent, a representative—an Illinois production."

At another time he said: "I was out in Kansas and met a great many of the best Sunday School workers there. I was introduced to one of them as from Peoria. "Peoria! says he, "that's the town where there is so much whiskey made." "Yes, they make more whiskey there than any other place in the Union. They have got the largest distillery of any place in the world?" "All true, and we are sorry for it," I said, "but there is something else in Peoria. We have got more Sunday Schools to the square foot in Peoria than any other city in the State of Illinois."

Mr William Reynolds said at another time: "One of Mr. Spurgeon's students went to him and said, "I am discouraged; I don't see any results from my work." Mr. Spurgeon said, "You don't expect to see results coming along all the time, do you?" "Why, certainly not." "Well, that is the reason you don't have them." Mr Reynolds then said, "I might have had that harvest long before, but I did not look for it." One time in Peoria our pastor went away for one Sunday, and sent a supply. He was a very godly man, but very peculiar and queer in many

ways. He was to be entertained at our house over Sabbath. He came and I met him at the door and he laid down his hat and coat and said, "Mr. Reynolds what are you doing for God?" I told him, among other things, that I was teaching a class in the Sunday-school. "How old are they?" he asked, I told him they were girls about eighteen or nineteen years of age. "How long have you taught them?" I said, "About three years." "Are they Christians?" I was forced to say that I did not know. "What!" said the man, "do you mean to tell me that you have taught those girls for three or four years and don't know whether they are Christians or not?" I said "Yes." He said, "Well let us pray." As soon as he got through I excused myself and went out into the kitchen where my wife was, and told her that I did not like the man at all. Of course she wanted to know why. I said, "Why, he had me down on my knees praying because I told him I did not know whether my girls were Christians or not." "Well," said she, "don't you think that he is about right?" That was too much for me when my wife went back on me too, and I went out and walked around the yard for a while. Then it occurred to me that was not a very nice way to treat a guest, so I went back into the parlor. The moment I entered my guest said: "Mr. Reynolds, have you faith to believe those girls are going to be saved tomorrow?" I replied "No, I have not." He said, "Then let us pray." After the prayer supper was announced. By keeping the conversation very warm, I managed to keep off that subject during the supper. After supper we talked about various things until it was time to retire. Then courtesy seemed to demand that the guest should be invited to lead the devotions. I handed him the Bible, and then he said, "Mr. Reynolds, do you believe those girls are going to be saved tomorrow?" "I replied "No, I don't," My guest said: "Then there is only one thing to pray for tonight and that is for you." I went to bed but not to sleep. I made up my mind that God must have sent that man there with a message for me. I had not been looking for results. Finally I rose without a wink of sleep, and went to the library and began to study my lesson, and as I began to study I began to weep. I got down on my knees before a chair and read over my class card. I read the name "Jennie" and talked to God about Jennie, and so on through the list. "Do you ever go to God about Jennie, and Charlie, one by one, and ask the thing you want? It pays to do that." I stayed there all night long, and at day-break I knocked at the minister's door, and asked him if he would get up and come down. When he came down I asked him if he would forgive me for the unkind thought I had the night before, and pray for my girls. I went to the class that day in a different frame of mind than ever before. I closed my Bible and said, "girls, I want to make a confession. I have been a poor teacher. Here I have been your teacher for three or four years, and I don't know whether you are saved or not. Jennie, are you saved?" She began to cry. So I went on down the line until seven girls were in tears, and the last one said, "Mr. Reynolds, why did you wait so long to ask that question? We have often talked about it and wondered why you did

not, and thought perhaps you did not care." Those girls were saved that very day. Let us honor God by expecting results."

Dr. M. C. Hazard said in substance: Our friend William Reynolds of Peoria hearing of the work that was being done in Chicago, had somewhat of a similiar desire that I had to go up and see what was going on, and did go up; and I have heard it said that he went to a place on the North Side in the evening, where he found this same Mr Moody holding a little colored boy with one hand, and a Bible in the other, trying to read by the light of a tallow candle, trying to read to him about Christ, trying to keep him still while he read to him; and there were a great many of the words that he had to skip, and at last he laid the book aside, and said, "I can tell it to you better than I can read." Mr Reynolds found that that man was doing a wonderful work; and he said that if *he* could do work he believed that he could; and he went back to his own work with a determination that, God helping him, he would do more than ever he did before. And so, from one to another, men have got inspiration and enthusiasm in this work in Illinois, until they have come to love each other as brothers.

Dr. Hamill said: "What shall I say of William Reynolds? Dear old Reynolds! I can feel the touch of his hand and the throb of his great heart; I can recall his princely presence. I rode thousands of miles upon trains with him by day and night; I heard him in crowded city churches speaking to multitudes, or addressing nondescript audiences upon the street corners; and wherever he went men were quick to recognize in him a prince in Israel. Fine in form and face, big in heart and in brain, skilled in organizing, I call forth from the past of the Old Guard this great organizer of Sunday School work. You know the story of his life, how he came of sturdy Presbyterian stock; how he declined a ball tendered in his honor "for his mother's sake;" how he challenged the infidel of his town, and afterward compassed his defeat as a candidate for governor of Illinois; how in a civic crisis he declared "Reynolds & Ely's hams are for sale, but not their principles;" how he was honored by great conventions, twice president of Illinois and once president of the International convention; how he raised more money and drew to the work more helpers in organization than any other man living or dead; and how at last, within two days of his public address, with his wife at his side, on September 28, 1897, he died with the words upon his lips: "I die, but I die in the harness."

It was during the seige of Vicksburg, when Grant's army was suffering greatly from disease caused by lack of proper food, that the Chicago Board of Trade contributed a train load of onions and potatoes for their relief. Mr. Wm. Reynolds was appointed to deliver them to General Grant. Mrs. A. H. Hoge, of the Christian Commission, was delegated to accompany Mr. Reynolds. At Cairo the vegetables were taken from the train and placed upon a steamer. When this was done Mr. Reynolds applied to the General in command for a pass to proceed through the lines. It was refused, with the statement that General Grant had issued orders that no passes should be given nor any boats

permitted to navigate the river. Mr. Reynolds pleaded the benevolent errand he was upon, but all to no purpose.

"What would you do if I should go without a pass," he said.

"Leave General Grant to settle with you." was the reply; "but if you go, you must understand that there are two Confederate batteries ten miles apart, so situated that they can enfilade you."

Mr. Reynolds went to the hotel to communicate with Mrs. Hoge, telling her he had determined to go, but excusing her from the danger if she wished.

At this juncture a lady, sitting in the parlor, looked up and said: "Excuse me. I cannot help hearing your conversation, and let me advise you to be very careful how you disobey the order of General Grant." It became known afterwards that this lady was Mrs. Grant.

The captain of the steamer was not at first informed that they were going without the pass, but having decided to proceed, he and Mr. Reynolds made a plan to put out the fires when nearing the first battery, having previously gotten up all possible speed. They passed the first battery in the night without a shot being fired. They steamed up with oil and passed the second battery without being molested. The way was then clear.

Having arrived at Vicksburg with their precious cargo, they proceeded to General Grant's headquarters.

"We have brought a train load of onions and potatoes for your army, General Grant, from the Chicago Board of Trade," said Mr. Reynolds.

"Did the General at Cairo give you a pass," said General Grant?

"No," replied Mr. Reynolds, "he would not give it to us."

"By whose authority are you here then?" he sternly asked.

"By an authority that outranks yours, General Grant," replied Mrs. Hoge.

"Name it, madame."

"The Lord God Almighty sent us on this errand," replied Mrs. Hoge.

"I acknowledge the superiority," said General Grant, and turning to Mr. Reynolds he said: "I would rather have these vegetables than ten thousand fresh troops. What can I do for you?"

"Nothing, sir, only give us a pass back through the lines."

A mother who had long opposed her daughter's wish to give herself to foreign missionary work, heard this thrilling incident, and saw that an authority higher than her own had spoken to her child—an authority to which she herself owed allegiance. She yielded, and now this daughter became a successful teacher in China.

Mr. B. F. Jacobs said at Mr. Reynold's funeral:

"I lay three wreaths upon his casket—the wreath of brotherly love; the wreath of the Illinois Sunday School Association, of which he was so useful and honored a member and officer, and the wreath of the International Sunday School Association of which he was once president, and the last ten years of his life, the Field Superintendent. I may

anticipate the word of His Lord and mine, and add—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

There are two views of a good man's life—the earthly view, and the heavenly view. I ask you men and women of the city where he lived, two questions: What was it to be great? and, Was William Reynolds great? If we take the earthly view, is not true greatness to be measured by the number of persons one has influenced for good? And by that standard I ask, Has a greater man than our brother ever lived in Peoria? Greater far than any monument that we can raise, is the one that he has built for himself in the hearts of millions of men and women, children and youth, that have been and will be helped by the life he has lived and the work he has done.

Can we take the heavenly view? Can we reckon the eternal results, or estimate the eternal joy of a life spent here in the service of God and for the good of men? We may envy the life, and almost envy the death of our beloved friend and brother. He has fought the good fight, he has finished his course, he has kept the faith, and he has entered, with a song that shall never cease, the Gates of Light."

At another time Mr. Jacobs said of Mr. Reynolds:

"In my estimation, his place is with Illinois' greatest men. He was of princely form and manner, bold and courageous, but gentle as a child. He was a leader of men. If greatness consists in influencing others, and if it is measured by the number influenced, and the result of that influence on their lives, William Reynolds was very great. His work has called him to every state and every Canadian province, from Newfoundland to Florida, across to California and up to Vancouver's Island. In hundreds of cities, men who are themselves leaders have been influenced by him, and millions of children have been and will be helped by his life and by his words. No other American has spoken to such companies in so many places, and certainly no one has ever presented a more important subject than the moral and religious training of our children and youth. There are few men whose death would be mourned by such a multitude of good people in America, as William Reynolds."

Mr. Jacobs, Chairman of the International Executive Committee, wrote:

"I thank God, as I look back, especially for the last ten years, since 1887, wonderful years! of wonderful service! No other American ever had such a place, and none have left a richer legacy.

He has gone out from Illinois to labor in all the land on the North American continent, and he has done his work as no other man could have done it. Is not that greatness? Is it possible for a man to have lived a more splendid life or to have died a more splendid death?

He was, indeed a wonderful man. We are as yet, too near to him and his work to fully appreciate either. As we advance we shall know him better. I do not see how we can love him more.

Do not repine. Jesus said: "Weep not." "He took away despair when He said: "He is not dead;" He substituted hope when He added: "He sleepeth;" and He gave us a glimpse of Heaven when

He declared: "He shall rise again." "Love to you and to all with you."

BENJAMIN F. JACOBS was born at Paterson, N. J., September 18, 1834, and died in his 68th year at Chicago June 23, 1902. His parents were of blended Puritan-Huguenot stock and he was their eldest born. In 1854, before attaining his majority he came to Chicago and engaged in the commission and real estate business; giving without stint his time and money to Christian work. He united with the First Baptist Church in a short time after reaching the city. The same year he married Miss Frances M. Eddy. His stupendous Sunday School work began in 1856 when he organized the First Baptist Mission Sunday School and for forty-five years was, successively, the faithful and efficient superintendent of the New Street Mission, the First Baptist Sunday School, the Newsboy Mission, the Tabernacle Mission and Immanuel Baptist Sunday Schools. He helped organize the Chicago Y. M. C. A. and later was director and its president and with such fine spirits as Reynolds, Stuart and Moody he served with great zeal on the Army Christian Commission during the civil war, very often at the front ministering to the sick and wounded.

There were three men who were very closely associated in Sunday-school extension of whom B. F. Jacobs was undoubtedly foremost. In a small room in connection with his place of business he had set apart a special place for meditation and prayer; three men were not infrequently found in that room. These were Jacobs, Reynolds, and Moody. Many were the precious hours that were spent in that room, and there they pledged to each other and to God a life of service, of devotion, and of purity; a bond that was never broken by any one of them.

A few days before the death of Mr. Jacobs, his brother William was standing by his bedside and he was telling him some of his experiences in the Civil War, when, as a representative of the Christian Commission, he went down to Nashville to see the soldiers, and he told him of one great gathering of three thousand soldlers on the grass around the capitol building at Nashville. He was about to speak to them, and he said, "Boys, do you remember how you used to kneel by your mother's knee and say, 'Now, I lay me down to sleep, I pray the Lord my soul to keep;' do you remember how you used to kneel by your Father's knee and say,'Our Father who art in heaven?" Let us be boys again to-day; let us forget that we are men, forget the cares of life, and like little children let us kneel to-day and open our hearts for a blessing. Let us pray." In an instant all those three thousand soldiers were on their knees. The Chief of artillery who was riding by, the cannon booming on every side, said, "Wait a moment!" then he sent orders in every direction. "Cease firing during prayer!" and every gun was silent as the petition of those soldiers went up to heaven. He told him of other precious experiences and then looking into his brother's face—that last look of his William ever remembered—he said, "O, William, why didn't I let everything else go and give my life to this work for Jesus Christ?" His brother William after relating this incident said: "Fellow Sunday-

school workers, I suspect every one of us as we come near to the end of life, as we look back upon our lives, will be ready to say, "O, why didn't I let everything else go and give my life to the service of Jesus Christ?" We are here to ask that question. We are here to consider questions of such paramount importance that the making of millions shrink to nothing beside them. May God help us, not on our dying bed, but this day and during this convention to resolve that by the grace of God we will let go of those things which are chaining us to earth and hindering our usefulness, and that we will, with renewed consecration, devote ourselves to Him Who loves us, and will go out to serve Him with devotion and faithfulness, such as the past has never witnessed.

Mr. Jacobs probably did the largest part in reorganizing and establishing the State work. He was elected President of the State Association in 1868 at Du Quoin and made a fine presiding officer. It was largely through him that the convention idea embodied so much of institute features, which marked all of that period. As an indication of the rapid progress made, Mr. Jacobs reported to the third national convention (1869) a large degree of enthusiasm in Illinois, every county in the State being organized, and fifty counties having township organizations. One thousand new schools had been, during the previous year, established, and ten thousand conversions reported.

Mr Jacobs said at Champaign in 1896: "But when we summon the angel of memory, and recall our joys, we cannot refuse to look as we are pointed back, to Springfield in '64, to the arrival on Saturday morning of the advance guard, led by our beloved Moody, and the convention presided over by A. G. Tyng, and a revival that spread over the State. At Peoria in '65, the plan for dividing the State into six districts, was formed, and the great campaign began. At Decatur in '67, William Reynolds was our standard bearer, and here our first paid field worker was chosen. At Du Quoin in '68, we met in the old tobacco warehouse, and Illinois took the first step, by a vote favoring the Uniform Lesson System, and there, led by E. C. Wilder, our third president, and by Edward Eggleston, we planned for the revival of the National Sunday-school convention, which had been discontinued. These plans were acted upon at the meeting of the Y. M. C. A., at Detroit in the fall of that year, and the National Sunday-school Convention met in Newark, N. J. the following spring. We cannot forget Bloomington in '69, where D. L. Moody was first elected president; nor the evening meeting when President Edwards, D. W. Whittle and Dr. Burns, roused us to great enthusiasm. At Galesburg in '80, our brother beloved, J, McKee Peeples, was our leader. Moody and Sankey, Whittle and McGranahan, Reynolds, Morton, Gillett and Lucy J. Rider, were all there."

At a reception given in the City of Washington to the representatives of the International Executive Committee, the Hon. John W. Foster, said: "I deem it an honor to be called upon to follow the gentleman who has just taken his seat (Mr. B. F. Jacobs). You and I, and the whole Protestant World know what Mr. Jacobs and his associates have done, and the great value of that work. I am glad to have an

opportunity to unite with you in commending the work of the International Sunday-school Executive Committee, and I esteem most highly the International Lesson System of instruction. These agencies are doing an inestimable service in adding new interest to the study of the Bible, in fitting the rising generation for better service as citizens, and in leading them to a fuller comprehension of their duties as members of society. It is a broad field, a patriotic and holy work."

Mr. Jacobs was a man who when he wanted to say anything, said it. He was marvelous in our eyes, a wise leader, to whom, with several other Illinois Sunday School men are we indebted for some of the most marked improvements in Sunday School instruction. There are three men especially to whom we owe the privilege of the International system. He was the Peter among the Sunday-school apostles, and, whenever he believed that a thing ought to be done and can be done, it was difficult to make him keep his seat and keep quiet. When by his efforts in 1871 a committee was appointed by the publishers of Sunday-school Lessons to select a series of Lessons, a trial of the uniform plan, and when three of them met together and declared that the thing was impracticable, Jacobs took those men metaphorically by the throat and said, "You are appointed, not to declare that a thing is impracticable, but *To Do It*;" and he made them do it. And it was owing to that that we have to-day the International system. And I think that it is not at all improper, under the circumstances, to recognize the fact that to Illinois Sunday-school men alone is due the fact that we have such a blessing throughout the world.

Dr. Hamill said: "How can I speak to Illinois of the last survivor of the trinity of great souls that God committed to us in holy leadership, Benjamin Franklin Jacobs. The first time I attended an Illinois Sunday-school convention he took me by the hand, led me graciously to the platform, and spoke word of cheer that I needed before your great body of workers; and when I had taken my seat, he put his arm lovingly about me and said, "God bless you, Hamill." As the years of our fellowship rolled nearly into the score, that man of the great heart and of the great brain came closer and closer into my life, and molded me more and more into his ways of thinking, into his brave and unfailing optimism, into his stalwart devotion to the cause of the Sunday School, into something of his love for little children. I think it is Carl Richter who says: "The thing most like unto God is a little child;" and the thing that is most like unto a little child is a truly great man. As the years shall succeed, we will come to estimate more truly the real greatness of Mr. Jacobs. May God bless his memory, and multiply his successors! May I be speaking to some young man to-day in this convention who in years to come shall stand in the place where Jacobs stood and lead the hosts of unborn years into victories which he achieved! At the closing meeting of the World's First Sunday School Convention July 5, 1889, at Exeter Hall, London, B. F. Jacobs said in substance: "It is a wonderful thing to me at least to stand in this hall made sacred by so many associations, and filling your minds with so many memories, and look into your faces in remembrance of the hours of communion and

fellowship that we have enjoyed together during the past few days. But it is a far more wonderful thing to stand here tonight in the presence of God, our Father, and of the Lord Jesus Christ, our Saviour, and of the Holy Spirit, our Comforter and Guide, and look back over a century of Sunday School work, and see what has been accomplished, and try to look forward to the coming century, and imagine what God is waiting to do for us.

Let me remind you that the records of the first century of American national history are filled with achievements and progress that astonish the world. I speak as an American, and by permission. But the book that contains the history of the Church of Jesus Christ during the past century is crowded with wonders and blessings that call out the deepest gratitude and encourage the boldest faith. The history of the modern Sunday-school work is nearly all recorded in this volume, and this work is admitted to rank among the great things of the century.

The day has passed when men possessing intelligence, or who lay any claim to it, can look Sunday-school workers in the face and suggest that theirs is a work for women and children. There are at this hour engaged in this work men of equal brain power and equal heart power, of equal influence in the pulpit and in business circles, of equal purity of life and breadth of character with any other men that tread the planet on which we live. There is great dignity attached to the Sunday-school work. I stayed a few weeks ago in the city of New Haven. I was permitted to spend an hour of fellowship with my beloved friend Professor William R. Harper of Yale College, perhaps in some respects the most wonderful teacher of Hebrew that our century has produced, in America at least; and the man whose name has gone around the world. That man I found to be not only deeply engaged and interested in this work, but personally the teacher of two Sunday-school classes in Yale College; one of the freshmen's class numbering 123 students, and a Bible class with from 90 to 100 members. Some ladies in the city of New Haven called upon Dr. Harper, and asked him if he would conduct a teachers' training class, a class for the thorough study of one book of the Bible, that they might get an insight into the way of studying the Bible; and the doctor told them that his engagements were too great and many to allow him to make new ones. They said, "Doctor, we had not thought you would do this without compensation, and we have agreed to pay you 4 pounds each, or 20 dollars of our money, being $500., for the class of 25 ladies." Such was the desire to study the Word of God in New Haven.

I tell you, gentlemen, it is getting to be a dignified business to be a Sunday-school teacher. Not only so, but I was in the city of Boston with Mr. George W. Cable, whose name I am sure has floated across the Atlantic. He is a teacher of a class of more than 2,000 men and women, who come together on Saturday afternoon, having come there from 73 towns and cities, leaving their business, giving time and money, paying their own expenses, and contributing 2,500 dollars or 500 pounds per annum to the teacher who will teach the one lesson a week during the year. It is dignified work teaching in the Sunday-school.

Perhaps some of us have not had quite as much pay as would tend to increase our dignity; we may have little stimulus in that direction. But we re-affiirm the statement that, admitting all that can be claimed for any other branch of church or Christian work, we solemnly declare our belief, that in the work performed, in the results achieved, and in the expense incurred, the Sunday-school is the most important, the most hopeful, and the most economical agency known.

I have only one point to make in support of that statement, for you can easily solve the problem with this. It is the most hopeful, because we have the children. In the great and awful conflict between truth and error, between faith and unbelief, between morality and virtue on the one side and immorality and vice on the other side, between temperance and intemperance, between liberty and lawlessness, the side that gains the children will secure the victory, and the side that loses the children will suffer defeat. The destiny of England and America is in the hands of the children. If these children are rightly led and truly taught by faithful teachers, we shall be saved; if they are neglected and untaught, the danger is appalling. A large number of these children are now in our Sunday-schools, and many more are within our reach; therefore, we are to a great extent responsible for the future. Great and expanding as this thought is when applied to our own country, it increases as we remember that we have much to do in deciding the destiny of the world. The best way to meet responsibility is to push our work. The best place to begin our work is nearest our home, and the best time is now.

It is impossible for us to know very much about our work unless we know those for whom we are working. What wonderful mistakes of judgment would be corrected; what wonderful mistakes of methods would be righted, what wonderful mistakes of every description would we avoid if we understood and felt for those whom we were to teach. Years ago a distinguished brother from New York, a merchant, used to come to the west to help us in our Sunday-school convention, and he said he had been promoted from being a superintendent of the school and a teacher of a class of adults to become the teacher of the primary or infant class in the Sunday-school; and I tell you it is a great promotion.

Hear Mr. J. B. Gough. He said, one night in a sleeping car the passengers were kept awake until a late hour by the crying of a child, and suddenly a man got thoroughly out of patience—there were actually half a dozen of these men in America—put his head through the curtain and said, "Where's the mother of the child?" A voice came back in a minute, "In her coffin in the baggage car." Presently there was a thud on the floor, and a pair of feet in blue yarn stockings struck the carpet, a great pair of arms was stretched out, and a voice said. "Just give me that baby, and the rest of you go to sleep. You need not be afraid of my dropping it. I have held them before." He said, "Please, go to sleep." He put the babe over his shoulder, put his great hand on it, and began in his low voice to sing to it and soon the child was fast asleep. These are the very kind of angels this world is longing for now.

There has got to be more of tender sympathy entering into our work from beginning to end. We have got to deal with that tender loving spirit that filled the heart of the Son of God when He was down here. The Gospel must furnish the solution of the great social problems, and we believe that, of all the Gospel instrumentalities used by the church, the Sunday School has the first place, because it has the children and the youth.

As an educational force the Sunday-school has not been given its proper place. American Christians are slowly arousing to the mighty efforts that are made by skeptics and others to undermine our educational system. And, while it may be truly said that the only text book of the Sunday-school is the Bible, yet how great its power. As an educator it is fitted to teach and train the conscience and to educate the reflective powers.

President Grant said: "Hold fast to the Bible as the sheet anchor to your liberties, write its precepts in your heart, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future."

Talmage says: "The conquest of America will be by the conquering army of children, they are the preface to the book of the future. The destiny of our country is revealed in the boy of to-day. Which shall conquer, the good or bad?" And he cries out, "Oh for one generation of holy men!" and he asks, "Shall it be the next?" That is our wish; that is our work.

Brethren, "Let us rise and go to our work, tomorrow we shall rise and go to our reward."

"To the 44th Convention, Illinois Sunday School Association, In session at Sterling, Illinois. At Home, May 13, 1902.

DEAR BRETHREN: You have learned the reason of my absence from the convention, but you do not know how much I long to be there. The memories of other convention days, the loving greetings, the blessed fellowship, the holy enthusiasm, and the sacred joy, fill me with thanksgiving for the past, and with hope for the future. The splendid procession of workers seem to pass, and I hear the glad tidings, and thank God for you all. I am with you in spirit, and rejoice in your success. The glad songs seem to come into my room, as dear Bro. Excell leads the great chorus, and good Dr. Potts urges you to go on. You know the old song:

"If you cannot on the ocean sail among the swiftest fleet,
You can stand among the sailors, anchored yet within the bay,
You can lend a hand to help them, as they launch their boats away."

So from my retreat I wave you a God speed, and a *bon-voyage* for the new year. Thirty years ago, when I was absent in the East, on account of the great fire of 1871, at your convention held at Aurora, you elected

me Chairman of your Executive Committee. Again and again I have urged you to select another and a younger man for Chairman. Let no consideration or affection for me keep you from doing the wisest and best thing for the work so dear to our hearts. I am grateful for the kindness shown and the honors you have heaped upon me, and pray God to abundantly reward and bless you. But surely you have done all and more than I could ask, and I am content.

It was my privilege some years ago to hold some meetings with children in Sterling, and to rejoice over some that accepted Jesus as their Saviour. I think of them now, and pray that as a result of your convention many of the children now living in that city may be won to Christ. And my prayer is for the last and lowest boy and girl in Illinois, that they may be reached and saved.

'Faithful is He that calleth you, who also will do it.'

Sincerely yours, B. F. JACOBS."

The first step toward the World's Convention at Jerusalem had been taken and there was given to our leader, B. F. Jacobs, the hero of many Sunday-school battles, a vision of the land of promise, which he greatly desired to see and conquer for Christ, but like Moses, he was not permitted to go thither. Five months passed; delegates from every part of North America and some from Great Britain were journeying toward Denver to hold the Tenth International Convention, but our Chieftain lay prostrate upon a bed of fatal illness. He learned of the presence in Chicago of a long time friend, Dr. Geo. W. Bailey, a delegate to the Denver convention, who, against the protests of family and physicians, he insisted upon seeing, if only for a moment. He was too weak to speak—his greeting was the old familiar smile, and then as his friend knelt by his bed, with much effort he whispered, uttering, in broken words, "Men-die,-but-God-lives,-and-his-work-goes-on-. Give -my-love-to-the-brethren-." And in a few hours—even before the opening notes of the convention were sung—he died and was gathered to his people.

REPORT OF COMMITTEE ON RESOLUTIONS, AT THE CONVENTION, 1903.

In 1864, thirty-nine years ago; The Illinois Sunday School Convention met in the city of Springfield. Four young men, William Reynolds, Dwight L. Moody, Benjamin F. Jacobs, and A. G. Tyng, fresh from the work of the Christian Commission in which they had done grand service for the country, for the church, and for the soldiers of the army, reached Springfield, eager, full of zeal for service, and longing for the souls of men. * * *

Such was the beginning of the service of B. F. Jacobs in the Illinois State Sunday School Convention. It was more than that, that little prayer meeting was the beginning of a new life and power that had never been felt before in the Sunday-school in Illinois. A new spirit pervaded the entire field. B. F. Jacobs, Reynolds and their coadjutors with other kindred spirits whom they enlisted and filled with their zeal and

enthusiasm, commenced a tour of the State making a thorough canvass, organizing county conventions and creating a fever of enthusiasm that culminated in a magnificent convention held in Decatur in 1867 of which William Reynolds was President and in which were gathered more than a thousand delegates from nearly every county in the State.

From those beginnings nearly forty years ago, Benjamin F. Jacobs has been the master spirit in the Sunday School work in Illinois, and subsequently the central figure of the world's Sunday-school movement. He has given his time and expended his money without stint in advancing the cause so dear to his heart. His thorough study of the Bible was an inspiration not only to himself, but to every one with whom he came in contact. His warm, loving heart was full of sympathy for the needy, and drew his associates and all who knew him to a warm love and personal devotion to himself that could hardly be equaled. He was so loving himself, so tender and thoughtful of others that he drew all closer and closer to him. His genial temperament and the wit and humor that gushed forth from his lips as from an everflowing fountain, all combined with his earnest spirituality made him easily the master of assemblies and the one man who controlled and in a sense held in his own hand the conventions and the Sunday-school work in the State and the Nation. For many years he was chairman of the executive committees of the State, of the nation, and the world. He was present at every State convention since he entered it thirty years ago until two years ago, when increasing weakness forbade his attendance, but he sent his report as chairman of the executive committee to be read by another.

One year ago when the convention met at Sterling, it was evident that he was drawing near the end of his wonderful life. Even then while lying on the bed from which he was never to rise, he managed to write another, his last report to the Illinois Sunday School Convention, which he sent to be read for him. All will remember how wonderfully comprehensive was that report written in the midst of the feebleness of approaching dissolution. He seemed to survey the entire field and recognize the needs of every part. While rising to higher and higher flights, seeming to catch glimpses of the heavenly land to which he was hastening, he was holding out his hands in benediction and blessing over the valleys he was leaving behind him, bequeathing to those whom he loved, messages of guidance and encouragement, of cheer and comfort to be held in loving memory long after his glorified spirit had taken its flight to the mansions of the blessed.

While we are gathered in this annual convention, alone, yet not alone, with a full consciousness of the presence of our Saviour; with an abiding trust in that God in whom our brother trusted; with the faith that as his heart was full of love and sympathy while with us, so still more as he looks down upon this gathering from his heavenly home, we do not grieve; we weep, "sorrowing most of all that we shall see his face no more," but we rejoice for what he has been and what he has done, not only here, but in the Nation and the world. We thank God that for so many years we were blessed with his presence and leadership; for his Bible expositions, so full of force and power, not only in great gatherings

but in his classes in Chicago, and through the public press; and we join heartily in saying that Benjamin F. Jacobs was truly a man sent from God, with a message that he might "draw all men unto him."

We thank our God upon every remembrance of him in the church militant and joyfully hasten on to meet him in the church triumphant. "To live in hearts we leave behind is not to die."

ESTIMATES OF THE WORTH OF B. F. JACOBS.

Dr. John Potts: "He was the greatest Sunday School worker on Earth."

Dr. H. M. Hamill: "Never from the days of Xerxes with his three million men, has any one swayed so great and intelligent and consecrated a host as has this man. No man could have held in his grasp for nearly half a century the work that bears the name "International," without having been truly a great man."

Marion Lawrence: "By the touch of his hand, by the inspiration of his word and presence, he has been instrumental in starting in this public work at least more men and women than any other man that ever lived."

The Washington's Worlds Sunday-school Convention by resolution declared: "We recognize in Mr. Jacobs the greatest Sunday School leader the world has ever known."

Measured by any just standard of greatness, B. F. Jacobs was a great man—great in his personality—his ability as an organizer, his potent influence over men, his clear and far seeing vision of Christian work, his power over great conventions as a speaker and religious teacher, his keen statesmanship as an executive chairman and his surpassingly magnetic leadership of a great host numbering many millions of devoted men and women. By such contemporaries as Moody, Reynolds, Wanamaker, Maclaren, Potts, Warren, Vincent, Blackall, and Sir Francis F. Belsey, he was held in high reverence as easily their chief. Only one of a high order of greatness could direct so great and intelligent a cohort of Christian workers for so many years of continued victory. The one thing he loved most is his towering monument. His last letter penned feebly on his death-bed to Dr. H. M. Hamill pleading for the International Uniform Lesson System at the Denver Convention, belting the world this invention of his has gone, including twenty-five millions of students in four hundred languages, a world-wide popular system of Bible Study with which his name and fame to the end of time, will be indissolubly linked.

The Editor of the Ladies Home Journal several years ago published an editorial severly criticising the Sunday Schools of the United States and refused to publish any reply from the friends of the Sunday Schools, Mr. B. F. Jacobs included. The Editor was scathingly berated by many papers and friends of the Sunday School through out the country. Mr. Jacobs quietly prepared the following poem and at a meeting of the International Sunday School Executive Committee had Mr. E. O. Excell sing it as only "Uncle Ex" can do it. It was afterwards given wide

publication: *A. H. Mills a few years later paraphrased the last verse of the original song "Illinois" as a loving tribute to the Brothers, Jacobs, Moody and Reynolds.

"ILLINOIS"

Have you heard what they are saying?
Illinois, Illinois.
Is the Sunday-school decaying?
Illinois, Illinois.
We have heard you tell the story,
You have often sung its glory,
In each State and Territory,
Illinois, Illinois,
Is it growing old and hoary?
Illinois.

Are you really losing ground?
Illinois, Illinois.
Are your banners coming down?
Illinois, Illinois.
No, the Eastern man is wrong;
We can sing another song;
We're Eight Hundred Thousand strong,
Illinois, Illinois.
And we're growing right along,
Illinois.

We have better schools and more,
Illinois, Illinois,
Than we've ever had before,
Illinois, Illinois;
All our counties are in line;
Thirteen hundred sixty-nine
Of our townships give the sign,
Illinois, Illinois,
That we're gaining all the time,
Illinois.

We can speak for all the others,
Illinois, Illinois.
For our sisters and our brothers,
Illinois, Illinois.
We are happy to relate
That every noble State,
Yes, from Maine to Golden Gate,
Illinois, Illinois,
We are growing strong and great,
Illinois.

And we have a word to say,
Illinois, Illinois,
For our friends in Canada,
Illinois, Illinois,
They are growing every day,
And we're sure that you can say
Sunday-schools have come to stay,
Illinois, Illinois,
Let us Work and Watch and Pray,
Illinois.

*Not without thy wonderous story,
Illinois, Illinois,
Can be writ the Master's Glory,
Illinois, Illinois.
On the record of thy years,
B. F. Jacobs' name appears;
Moody, Reynolds and our tears,
Illinois, Illinois,
Moody, Reynolds and our tears,
Illinois.

WILLIAM B. JACOBS was born November 10,1839 in Homer, New York, and when ten years old was brought to Goshen, Indiana, where his boyhood was spent. He gave his heart to Christ at the age of 17 and united with the Presbyterian Church in that City July 27, 1866. He heard and obeyed his Country's call in 1862 and on August 8, 1862 was commissioned as First Lieutenant and made Captain on August 21st of the same year and Major of the Regiment May 1, 1865, and served to the close of the war, returning home July 1865. He was elected Superintendent of the Presbyterian Sunday School and held that position until 1870 when he removed to Chicago and joined with his brother B. F. Jacobs in the commission business. In the fire and panic he lost all he had and his friends advised him to take the bankrupt law but he refused and paid every dollar of his indebtedness. In 1881 he was elected secretary of Cook County Sunday School Association and continued to serve it for 19 years. In November 1882 he was asked to serve as General Secretary of the Illinois Sunday School Association giving the summer and fall to the State work and the winter and spring to the work of Chicago and Cook County. This he did and held the same till 1900 when he resigned the Chicago work to devote his entire time to the State work.

Comparatively few workers now remain who were present at the convention when Mr. Jacobs began his work as General Secretary of this Association at Champaign in 1882. We of the present day have no conception of the many hardships endured and sacrifices made by our brother beloved during his long years of loving, faithful service for the Master and the child. No man of the passing generation in this State stamped more deeply his personality on the homes of this State than did

William B. Jacobs. No man had more friends or more loyal ones than he—they are in every city, village and township in this State. He not only had power with men but with God. He placed God in the forethought of his life. He honored God and God has honored him and given him a name and influence in the Sunday-school world that any of us might justly and profitably emulate. One could not long be with Mr. Jacobs without instinctly feeling "Here is a man who walks with God." The religious and devotional side of his life was never eclipsed by the practical and material side of his work. The Bible, prayer and communion were never relegated to a second place. God was given the main track and the right of way in his life. He lived in God and God lived in him.

When he had completed his twenty-fifth year of service there occurred the breaking of the Illinois Sunday School Alabaster Box.

TESTIMONIAL TO WILLIAM BURDON JACOBS.

Doubtless the most surprised person among the great multitude who thronged the First M. E. Church at the Dixon Convention in 1908, was our General Secretary, William B. Jacobs, when Mr. W. C. Pearce, in the name of the Executive Committee and of the Sunday-school workers of Illinois, presented to him a beautiful testimonial. As a work of art it is beyond description; as a tribute of deepest love, of highest appreciation and of strongest confidence it speaks for itself. The testimonial is written on vellum in beautifully illuminated letters of red and blue, inlaid and decorated with gold. It is in the form of a book, about nine by twelve inches when closed, with binding of walrus hide. On the cover is a shield beaten out of solid gold, bearing the initial "J". It is impossible to describe the exquisite workmanship, but it may be sufficient to say that it was in perfect harmony with the beautiful sentiments expressed.

The wording of the Testimonial, signed by all members of the present Executive Committee, is as follows:

> "By the good hand of our God upon him, our beloved brother, William B. Jacobs, has been enabled to complete twenty-five years of continuous service as the General Secretary of the Illinois Sunday School Association.
>
> HIS connection with organized Sunday School work spans a period during which great changes have been wrought, great advances made, great triumphs won for our King; and with these he has been vitally linked.
>
> THE completion of our system of township and county organization, and the development of our Primary, Temperance, Teacher-Training, Home, and Adult Departments have demanded and received his constant attention and wise leadership.
>
> TO the great movements for wider and better study of God's Word and the extension of the Master's Kingdom—in other States, over the Western continents, in lands beyond the Seas—to all he has

given unsparingly of heart and hand, and by voice and pen has co-operated effectively with others engaged in advance Sunday School work throughout the World.

THROUGH personal contact and correspondence with Sunday School workers in every part of the State, by his public addresses, by his opening of the Word, by his constant helpfulness, our brother has been used in leading men and women into larger and better Christian service, in giving new cheer to the discouraged, in raising the Sunday School work of Illinois to a high standard.

HIS clear vision of God "has oft refreshed us:" his love for and trust in the Master and devotion to His Truth have inspired us; every worker in the State has shared in the uplift he has been permitted to impart.

HIS fellow workers recognize gratefully the faithfulness and efficiency with which Brother Jacobs has wrought through this quarter century, and here record our loving appreciation of his wise and helpful ministry."

A. H. Mills.
F. A. Wells.
L. B. Vose.
H. R. Clissold.
John Farson.
T. N. Pitkin.
C. H. Ireland.
E. H. Nichols.
H. O. Stone.
H. T. Lay.
A. M. Kenney.
C. M. Parker.
H. M. Bannen.
W. S. Rearick.
W. B. Rundle.

This is followed by the names of all members of the State Executive Committee during the years 1883 to 1908:

B. F. Jacobs.
M. C. Hazard.
A. G. Tyng.
Phillip G. Gillett.
J. R. Mason.
Thomas S. Ridgeway
T. B. Nisbett.
Chas. M. Morton.
E. A. Wilson.
E. D. Durham.
William Tracy.
R. C. Willis.
C. W. Jerome.
H. T. Lay.
William Reynolds.
T. H. Perrin.
R. W. Hare.
John Benham.
Knox P. Taylor.
P. R. Danley.
L. A. Trowbridge.
H. M. Hamill.
C. F. Houghton.
J. R. Gorin.
R. H. Griffith.
G. W. Barnett.
Frank Wilcox.
D. B. Parkinson.
W. S. Rearick.
Geo. L. Vance.
T. M. Eckley.
H. M. Read.
Henry Augustine.
J. W. Hart.
G. R. Shawhan.
J. R. Harker.
C. M. Hotchkin.
E. A. McDonald.
H. R. Clissold.
Henry Moser.
O. W. Schell.
A. H. Mills.
A. M. Kenney.
C. M Parker.
John Farson.
J. B. Joy.
W. B. Rundle.
E. H. Nichols.
H. O. Stone.
D. O. Coe.
F. A. Wells.
C. C. Miles.
C. H. Ireland.
H. M. Bannen.
T. N. Pitkin.
L. B. Vose.

Last of all are the names of those who have been associated with the General Secretary as paid workers of the State Association during the years 1883 to 1908.

E. O. Excell.
Lucy Rider Meyer.
Harry A. Burnham.
Mary I. Bragg.
Arthur W. Rider.
H. M. Hamill.
I. M. Philips
W. C. Pearce.
G. W. Miller.
T. B. Standen.
R. E. Hall.
Knox P. Taylor
H. M. Steidley.
Mrs. Edith V. Northrop.
Mrs. M. S. Lamoreaux.
Mrs. Mary F. Bryner.
Mrs. Herbert L. Hill.
Charles E. Schenck.
A. T. Arnold.
Henry Moser.
Mrs. Howard M. Leyda.
Everett E. Johnson.
Mrs. Mamie Gordon Clayton.

PRESENTATION ADDRESS.

(W. C. Pearce.)

Mr. Chairman and Members of the Convention:

This afternoon our beloved General Secrtary of the International Sunday School Association, Mr. Marion Lawrence is to arrive. One Sunday in his Sunday-school, some years ago, he spoke a certain message in regard to the value of the appreciation of those who are trying to do God's work. The next morning, when he went to his office, he found a white rosebud tied to the door-knob, to which was attached this little verse of poetry:

"Better to buy a cheap bouquet,
And give to your friend this very day,
Than a bushel of roses white and red,
To put on his coffin when he is dead."

In the name of the Executive Committee, and in behalf of this great host, I have been made a messenger to carry a bouquet. It is not a cheap bouquet. It is for our friend and brother, Mr. Jacobs. It is not cheap, but it is rare and rich. It is rare because it has taken twenty-five years to grow the flowers that are in it. It is rich because of the variety of flowers it contains. I cannot name them all, my brother, but I will name four of them. One is Gratitude. We are thankful that you were born. We are thankful to your Christian mother whom we never knew, and to your Christian father whom through you we have come to love. We are glad you were born again in the faith of our Lord; we are glad you came to live in Illinois; we are glad that our Father called you to this work; and we are glad that you have been spared through these many years.

Another flower in this bouquet is the flower of Memory. Many times we have forgotten, but there are many things we remember. We recall this morning that when you began your work many counties were only organized on paper. We recall that your writing desk for a long time was your knee, and it was on the field of battle. We recall that the

first years of your service not even your whole traveling expenses were paid. We recall the dark valleys through which you traveled to the hilltops to which you have led us. This is a sweet flower in this bouquet. We cherish it in our thought as we give it to you, and we expect to hand it down to our children. I expect to teach my boy, and, if I live, to teach my grand-children, to love your name and your memory.

Another flower in this bouquet is Confidence. We have had to grow this flower, and the longer it has grown the stronger it has become. We have learned to trust you because we know you trust our Lord, and your faith is anchored in His Word. We have followed you through battles, but always to victory; sometimes through difficult places, but always to see the face of our Lord.

The last flower I shall mention in this bouquet is the flower of love. We have learned to love you more and more as the years have gone by. When we have been in the shadow, you have stood with us and made it lighter; when we have been under burdens, you have gotten under them and made them easier; when we have been in the valley, you have walked with us and led us to the higher places. We cannot describe our love. It is greater than words can paint. Because of these flowers, I say this bouquet is rare. These are not cut flowers, soon to wither and to pass away, but they are living flowers, to grow through many years to come.

Our committee, knowing how difficult it is to describe a bouquet and to keep flowers, has had a word painter paint a picture of this bouquet, and ask me to try to give it you.

In the name of the Executive Committee, and in behalf of the Illinois Sunday-school workers, this right hand of mine never more cheerfully did anything than to present to you this token of our love.

Following the remarks of Mr. Pearce the large audience arose and tendered Mr. Jacobs a Chautauqua salute.

RESPONSE TO PRESENTATION ADDRESS.

MR. JACOBS: In June, 1880, I closed out my business and went to London to attend the Robert Raikes Sunday School Centennial. I had not a dollar in the bank; I had a wife and children to care for, and I well remember as I came back on that ocean steamer I said, "What shall I do?" I went to my cabin and I said, "Lord, what will thou have me to do? I will do the first thing You give me to do, and without any conditions; I will go where You send me and take what You give me and be satisfied." I came home and attended a number of county Sunday School conventions in Illinois that fall, and in December of that year the Cook County Executive Committee said, "We want you to go into this Sunday-school work." They sent the president to my house to lay the matter before me for I was sick in bed at the time. I turned my face to the wall and said "No, Lord, I cannot do this." I told Him before that I would do whatever He said, but in my heart, though I did not know it, I had made up my mind as to what He should say, and that was that I should be an evangelist. So I said, "I cannot entertain this proposition." The Lord kept me there three weeks on my

back. Day by day I turned over my face to the wall saying, "Lord, what wilt Thou have me to do?" And the feeling grew stronger and stronger that this was what He wanted me to do. My house was mortgaged for six thousand dollars, drawing ten per cent interest, (six hundred dollars a year) besides the education and the support of my family. The committee offered me a guarantee of five hundred dollars only; but the Voice said, "Did you say that you would take the thing I gave you to do?" "I did," "Did you say you would take it without any conditions?" "I did." "Will you do it?" "I will." And I went into the work. I have never felt through all the years that I was worthy of the Master who called me or the people who loved me and stood with me. I have gone on year after year with bright cheer in my path, with divine love growing in my heart, with a great desire for the Sunday-school work and a great love for the Sunday-school workers of Illinois, seeking to do His will as He made it plain, and finding it the sweetest thing in the world to do the Lord's will. I could not be crowned with any higher crown, nor honored with any greater joy from earth than this tribute, this loving tribute, this beautiful bouquet presented to me in your name by my beloved brother and son, for I always think he is mine. I cannot ask any greater tribute, any greater honor from above than just the privilege of being in the work.

During these last years I have felt that the time is not far distant when I must give up this work and I have turned to Him and said, "Well, my Father, whenever Thou are ready, whenever the work seems hindered by my staying, whenever better work will be done by my going, raise up the man and put the work in his hands; but as You have put it in my hands to-day, give me grace and wisdom and strength to do to-day's work well and leave the rest to Thee." And so I have gone on. and so I am going on, and to-day I rejoice in His companionship and friendship and in the fellowship and love of this blessed company.

The Lord be with you and bless you; the Lord cause His face to shine upon you and give you peace; the Lord make you every one a blessing to others, and fill your own hearts with the joy of His sweet love and the privilege of His high service. May this new year upon which we have entered, with such strong assurance of His presence, be the year of highest achievement and of greatest joy in His service; a year of in gathering of many precious souls; and in the Crowning Day you and I will not ask that the angel place crowns upon our heads, but if he does we will cast the crowns at Jesus' feet and say, "Thou are worthy to receive all, for Thou didst love us and Thou didst redeem us from our sins by Thy precious blood, and Thou didst commit Thy work to our hands and send us forth with that blessed assurance, 'Lo, I am with you always—all the days—even unto the end.' "

I thank you all! You do not know my weaknesses—at least you seem blinded to them—and to my failures and my haltings. He knows, and He pardons and He strengthens and He sends me out again cheered by your love into this blessed service. May God grant us a year of the right hand of the Most High, of sweetest fellowship with each other in

His service and of the great joy of seeing many others won for the kingdom and service of our Lord Jesus Christ."

As a token of the high appreciation of the splendid service of Mr. William B. Jacobs, he was elected at the Elgin Convention in 1912 an Honorary Member of the Executive Committee of the Illinois Sunday School Association for life, with power to vote.

At the last meeting of the Executive Committee of our State association, held in Chicago November 28, the following splendid and eloquent tribute was paid to the retiring General Secretary, the resolutions being adopted by unanimous vote.

"Our dear brother, William B. Jacobs, on November 15th completed twenty-nine years of faithful, loving and efficient service as General Secretary of the Illinois Sunday School Association. He has tendered and this Executive Committee has accepted his resignation as General Secretary to take effect January 1, 1912, or as soon thereafter as Mr. Hugh Cork, his successor, can close his work with the International Sunday School Association.

"Mr. Jacobs has passed the seventy-second milestone in life's great highway, and will lay aside the great responsibility of his office and give life's gloaming to touching and inspiring workers in the wider field, as strength will merit.

"The Sunday School work in this State has wonderfully developed and grown under his wise, devoted and consecrated leadership. He laid its foundation deep, strong and enduring. His trained men and women are doing uplifting and aggressive service, not only in this State, but also in every state, territory and province of North America—yea, even in foreign lands.

"During all these years he has stood with his right hand in the Hand of Our God and his left hand reaching down and around the humblest home in the farthest corner of our Father's vast estate—the unchoked channel and the ungrounded current of right blessing and uplifting power to needy humanity. He has saturated his life with the Bible truth and God has greatly honored His servant. He has literally walked and talked with God. Twenty-nine years of such service! What a life-crown 'twill be!

"It is with deep regret that the great host of Sunday School workers of Illinois sever the tie that has bound our dear brother to us for almost a generation, but we rejoice in the strength of character and Christ-like nature that has enabled him to place the Master's work above himself and Elijah-like, is saying to dear Brother Cork—his son in this great work and his successor, to this committee and to every worker in this great State "Ask what I shall do for thee, before I am taken from thee."

"May the deepest desire and prayer of all our hearts be that a double portion of his spirit of loyalty, of consecration, of fidelity, of faith, of prayer and of power with God and with men, abide upon each of us; and our prayer for you, dear brother, is this:

"The Lord bless thee, and keep thee;
The Lord make His face to shine upon thee,
And be gracious unto thee;
The Lord lift up His countenance upon thee,
and give thee peace."

"For many years there has been the closest relationship existing between Mr. Jacobs and Mr. Cork, like father and son, and Mr. Jacobs rejoices with our Association that we have secured such a tried, true, strong, capable and efficient man as Mr. Cork for the new General Secretary of Illinois."

DECATUR, *October 4, 1911.*

Mr. HUGH CORK,

Assistant International S. S. Secretary, Chicago, Illinois.

DEAR BROTHER CORK: You have learned ere this of the resignation of Brother W. B. Jacobs, for almost a generation our beloved and efficient General Secretary. He did a great work for God and humanity. His succesor must do a greater work.

Our committee have sought to find the man whom the master has had in training as Mr. Jacobs' successor; one great in heart, in hand, in training, and in personality—one whom we believe will be able, under our Lord's direction, to bring the Sunday Schools of our cities, towns and country-sides together with all the Denominations interested therein, into one mighty, intense, aggressive, intelligent consecrated and irresistible power for righteousness in the saving and keeping of the childhood, womanhood and manhood of Illinois for Christ.

With the election of our dear Brother Fred A. Wells as Chairman of the Executive Committee of the International Sunday School Association and the concentration in this State of the International and the World's Sunday School headquarters, with the next International Convention to be held in Chicago, in 1914, it places a great responsibility upon the Illinois Sunday School Association.

Our committee believes that "you are chosen of the Lord" for this great work and we hereby tender you the position as General Secretary of our State Association, at the same salary that you are now receiving, hereby pledging you our enthusiastic and united cooperation and the loyal support of the thousands of Illinois Sunday School workers, that together we may so serve as to fully do the Master's will.

We, therefore, pray that you will consider this a call from Him "whose we are and whom we serve."

Your Friend, A. H. MILLS,
Chairman and in behalf of the Executive Committee of the Illinois Sunday School Association."

CHICAGO, *October 13, 1911.*

"DEAR MR. MILLS: Your letter of October 4 was duly received, but it contained a matter of such importance to myself and the cause to which I have consecrated my life that I felt a reply must be delayed until

I could be sure I was moving in the direction which will be according to the will of Him, whose I am and whom I serve.

It was truly a surprise to me to learn that your Committee had decided I was the one chosen to follow Brother Jacobs. There surely is no other General Secretary whose work I would rather follow up. But there are interests in this larger field which had to be carefully considered.

Now, after careful and prayerful consideration of all that this change involves; after taking into my counsel kinsfolk and friends near and dear to me; after seeking advice from the splendid company of officials under whom and with whom I have labored with such delightful fellowship, it seems clear to me that my Heavenly Father desires me to become your General Secretary, to take up my new work January 1, or as soon thereafter as matters can be arranged with the International Association.

Although not worthy to assume an Elisha position, yet trusting the mantle of our Elijah may fall upon me as I try to be your executive leader, I am

Most cordially, HUGH CORK."

Mr. W. B. Jacobs, while on his way to his office, on Wednesday morning July 16, 1913, was run over by a street car and so seriously injured that he passed away at eleven o'clock. The news of his tragic death spread rapidly and the messages of love began to pour into the stricken family and the association office.

"Strange we never prize the music
Till the sweet-voiced bird has flown."

Dr. H. M. Hamill wrote of Mr. Jacobs in substance: I began my Sunday-school service in 1888 with W. B. Jacobs and the golden cord that bound us at the start long ago became a cable so strong that a hundred deaths cannot sunder. It was nothing to him when or how he died. As Miss Bragg, his secretary wrote, "If anyone should say why is his body thus broken," he would be quick to answer, 'Was it not so with my Lord?'

I have known and labored with most of the great pioneers of American Sunday School work of the past generation, but not one of them did a greater work, if indeed, so great as did W. B. Jacobs. First his was a life long Sunday-school career, that essayed and succeeded in every department of Sunday School endeavor. He grew in Sunday School grace and knowledge to his last day and kept at it tirelessly and optimistically as no other man, not even his great and much honored brother. Others were generals, with drums and trumpets sounding mighty calls to battle. He was the indomitable fighter in the ranks, caring only for a hard fight and a sure victory for Jesus Christ and his Sunday School.

He tried organization, and made Illinois the finest sample of an organized Sunday School State. He tried Sunday School methods, and for a quarter of a century great Chicago has found inspiration and exaltation in his "Loyal Honor" plan. He tried Teacher Training side by side with Hamill and for twelve years the two were "Siamese twins" in

breaking down ministerial and churchly indifference. He had no rest for mind, body, or spirit in his long ministry. When barred by ill health from the field, he made his office a dynamo of inspiration and instruction through thousands of personal letters. Dear old comrade, he had plenty of gray matter in his brain and red blood in his heart. As a Sunday-school pioneer he was indeed great, but he was greater as a fine old-fashioned Christian gentleman who lived a noble life, wrought a peerless and abiding work, and went swift to heaven. If some of us find life lonelier and steps more faltering, it is because we loved and miss him."

Miss Mary I. Bragg, his assistant for twenty-seven years, missed him more keenly than any other person, outside of his immediate relatives. The supreme motive of his life was love. His first desire was to please God; his second to help others, and the secret of his life of usefulness and helpfulness was in his constant, living communion with God. In all the years of his Sunday School work, I am sure there never was a day, no matter how crowded with many duties, that he did not take time first for his hour of prayer and Bible study. He was always doing good, helping, comforting, and making some one happy. His friendship has been one of the greatest blessing of my life. He gave me the impulse, the trend, and the inspiration in the service which has become such a part of my life. What he did for me he has done for countless others. * * *

Mr. Owen Scott said of Mr. Jacobs: "W. B. Jacobs is dead! Can it be so? The answer came, no. Though dead, he yet liveth. His heart throbs in every valley, hill and plain of Illinois in the lives transformed through his persuasive, sweet and God-like influence in the Sunday School. Knowing first, very intimately, his great brother, B. F. Jacobs, I was fully prepared to be led by our absent one into the paths of service for the Master. His tragic death brought a shock to all, but the peaceful flight of his sweet soul into eternal rest and refreshment in the paradise of God came as the sweet compensation for his violent translation.

The workers of Illinois will miss "the touch of a vanished hand," and will not again hear "the sound of a voice that is still." Yet, his spirit will ever hover over and be interwoven into the sublime in which he so long served."

DR. HOWARD M. HAMILL was born at Lowndesboro, Alabama, August 10, 1847. He died January 21, 1915, and was laid to rest at Mexico, Mo. While yet a boy, he left school to enter the service of the Confederacy in the Army of Northern Virginia, and marched and fought under General Lee until the surrender at Appomattox. He returned home at the close of the War and entered Alabama College at Auburn, from which institution he was graduated in 1868. Soon after this he was married to Miss Gertrude Dillar, who lived only a few years. From 1868 to 1885 Dr. Hamill was engaged in teaching in Missouri and Illinois. Hon. William Jennings Bryan was one of his pupils. In 1885 he was married to Miss Ada L. Tuman of Jacksonville, Ill. In the latter year he was licensed as a preacher in the Methodist Episcopal Church and joined the Illinois Conference in which he continued to hold membership until 1901.

As a pastor, he was actively and intelligently interested in Sunday-school work, and because of his exceptional ability as a Sunday School

leader there soon came about a large demand for his services outside of the bounds of his own pastoral charge. This demand at length became so constant and insistant that he was compelled to face the question as to whether the Sunday Schools were not his real field of service. His natural taste and aptitudes rendered an affirmative decision inevitable. In 1889 he organized the First Normal Department of the Illinois Sunday-school Association and became its first superintendent. In this position he served until 1899, when he was elected by the Atlanta Convention Field Secretary of the International Sunday School Association. This position he resigned to become superintendent of the Teacher Training Department of the Methodist Episcopal Church, South, in which capacity he served with conspicuous ability and success throughout the entire South until the close of his life. During all of this time he was a member of the International Executive Committee from Tennessee.

At the State Convention in 1907 Dr. H. M. Hamill said:

"I do not know when I shall have the privilege of standing before another Illinois convention. I want to tell you something of the Sunday-school workers who have touched me life-long. One of them is an old woman; she is eighty-eight years old; she is in Birmingham, Alabama tonight. She reads everything that is readable. She sits at my side and converses with me about the poets and the scientists. I venture to say that she has read every line about the Peace Congress. She is an admirer of President Roosevelt She knew his mother in Old Georgia. She is Georgia born and bred. She is my mother. She has been my sweetheart ever since I was a baby. She has been an influence all my life in Sunday-schools ways. Now and then when I go to see her she puts her arms around me and says, "Don't get tired; you are doing a great work." * * *

I remember the preacher-boys I used to have charge of in the Illinois Conference, some of whom are here to night. I recall how I quit the public school-room and went into a Methodist Conference and became a Methodist preacher on one of the hard circuits of the Conference. I remember how those boys stood by me but also how, when I went into Sunday-school work, a presiding elder said: "You have side-tracked yourself by taking up Sunday-school work; you have put yourself outside the sympathies and affections of your brethren in doing that." I said, "I have done what God called me to do; I have no tears to shed, and perhaps you are a false prophet." A few years later the Illinois Conference, and especially those hundred young men who had been under me in the Conference Course of study, by the largest vote ever given in the seventy-five years of the Conference, elected me to the leadership in the General Conference delegation, the greatest honor I ever received. It came chiefly from the hands of young men, some of whom, like Clearwaters and others, are sitting about me in this convention.

As my last word permit me to speak briefly of two men by the name of Jacobs, one in heaven and one on earth. They are men, not angels. I want to tell you that no man is capable of sitting down and writing out the value of the services of these men, which for so many years they have rendered under God to the State of Illinois. I am sorry for any

of you if you have not begun to find the place of appreciation in your hearts for the two men that God has seen fit to put as leaders in this State. Illinois has a vast deal to be thankful for and to be responsible for in a Sunday-school way. I will never forget B. F. Jacobs, putting his arm about me, and cheering me on during the fifteen years I served under him. I will never forget great and gentle and good William Reynolds. I say this last word of these and other men I have labored with and not the least of the company is Excell himself. The "Old Guard" is passing, and he and I and W. B. Jacobs are part of it, and proud of the fact. So are Rearick, and Perrin, and Story, and Mills and Lay, and the sainted Hare who was treasurer so long, and all those fine Soldiers of Christ—the roll is too long for me to call it tonight."

In the Chicago Convention in 1914 he was elected president of the International Sunday-school Association and a member of the International Lesson Committee.

In 1907-8 he and Mrs. Hamill made a tour of the Orient, speaking in Japan, China, and Korea in the interest of Sunday School work. Dr. Hamill was a prolific author as well as a teacher and organizer of great ability. Among his books that have a wide circulation are: The Legion of Honor, Teacher-Training Lessons, The Sunday School Teacher, International Lessons History, and The Bible and Its Books.

At Lake Geneva Teacher Training School a memorial building has been dedicated to the memory of Dr. Hamill. A fine tribute to an efficient and great Teacher.

Dr. Hamill was a pioneer in modern Sunday-school work. He was a man of clear vision and a remarkably effective teacher. Perhaps no other man of his generation had a wider influence in the field of religious education.

MAJOR D. W. WHITTLE was a well known evangelist, and was president of the Association in 1874 at Champaign. He was a choice spirit. Thousands of people thank God that he was born. He was loyal and true to every trust committed to him. He heard the Master's call on March 4, 1901, in East Northfield, Mass. and loyally said "Yes Lord." He was intimately associated with Mr. Moody and with Mr. and Mrs. P. P. Bliss, Mr. and Mrs. James McGranahan, and Mr. and Mrs. George C. Stebbins, all of whom have rendered valuable service to our association.

He recruited the 72d Regiment of Illinois Volunteers, and entered the Army. He was wounded at Vicksburg, but after a brief leave of absence he returned to the field, and was appointed on the staff of Major General O. O. Howard and served till the close of the war. In the army he was known as a devout and earnest Christian, one who exerted a powerful influence over others. Returning to Chicago he entered the employ of the Elgin Watch Company and so efficient did he become that his salary was raised to five thousand dollars per annum. He was superintendent of the Tabernacle Mission Sunday School and proved a great success. In 1874 on the appeal of Mr. Moody, Major Whittle resigned his business position and devoted all his time to evangelistic work. He became associated with Mr. P. P. Bliss and together they

preached and sang the Gospel until the death of Mr. Bliss in December, 1876. He wrote some of our best loved songs, as, "There shall be Showers of Blessing," "The Crowning Day is Coming," "I Know Whom I have Believed" and "Moment by Moment."

CHARLES M. MORTON was elected President of our Association in 1879 at Bloomington. He was one of the early pioneers in our State and a man of strong convictions and a tender heart. He was an indomitable worker and was ready at all times to lend a hand to any one needing the help that he could render. He made friends wherever he went and once his friend, always his friend, for his christian manhood was of a type that the Master accompanied him wherever he went. He rendered a great service to the Sunday School cause of this State. His christian life began in the Sunday School. At the Convention in Alton in 1885, he was asked to respond on behalf of the Association to the Address of Welcome and in response said in part: "I was once in charge of the brethren and we had gone down and had quite a nice little gathering. I had talked all the forenoon and I was about tired out at twelve o'clock when we adjourned; and an old lady, just as fat as she could be, came down with her arms wide open and says, "Bro. Morton, aren't you a Methodist?" I said no, I am sorry I am not a Methodist, only a Christian." And she turned around and went up the aisle as fast as she could and I have never seen her since. My undenominationalism that day came mighty near making me lose my dinner. I am glad to see you get a little enthusiastic. Let us get full of it. Let us get full of this good air full of these good things, and full of real religious enthusiasm. Some Christians remind me of an Irishman in New Jersey that I once heard of. He heard his mistress say that she liked turtle soup, and he went out and found a turtle and killed it as he supposed, and then brought it up and presented it to her. All at once the old turtle began to show very decided signs of life; "Why," said she, "I thought Pat, you said he was dead." "In faith, ma'am, he is, but he isn't conscious of it." Once in awhile we see that. Once in awhile we hear a man preach, and we say, "He is dead, but he isn't conscious of it." Walking in his sleep; dead, and not conscious of it! I think that is one reason why we love this State Association work so much, is that it has taken all of the want and vitality out of us, filled us with enthusiasm, taught us that one is our Master, even Christ, and that we all are brethren. And so, unitedly and earnestly, and lovingly we accept the welcome so freely given."

DR. CHRISTOPHER R. BLACKALL was born in Albany, New York, in 1830, and spent the early years of his life in that city. Choosing medicine as his profession he was graduated from Rush Medical College and for a time was in active practice. During the Civil War he was for two years surgeon of the 33rd Regiment of Wisconsin Volunteers. After his army experience he returned to Chicago and resumed his medical work.

In 1865 he gave up the practice of medicine at the earnest solicitation of B. F. Jacobs and J. H. Vincent. His first official position as a Sunday School worker was that of secretary of the Chicago Sunday

School Union. In 1866 he was promoted to be the General Superintendent of the Chicago Sunday School Union, succeeding John H. Vincent in that office. In 1867 he was secretary of the Cook County Sunday School Association and resigned to accept the secretaryship of the American Baptist Publication Society and in 1868 he became the western agent of said Society in Chicago, at which time he was transferred to the New York branch house in 1879 and held that position until 1882, when he was again transferred to the headquarters of the Publication Society at Philadelphia and made editor of its Sunday School periodicals.

Dr. Blackall has always been an indefatigable worker. He has had under his charge a large number of periodicals. The Baptist Teacher and various quarterlies, and in later years the Keystone Graded Series. In 1884 the Society began the publication of the Baptist Superintendent, a periodical for Sunday-school superintendents, and in 1910, at Dr. Blackall's earnest insistance the Publication Society began the issue of the Home and Schools for special use in the Home Department. In all matters pertaining to progressive movements in the Sunday-school world Dr. Blackall has invaribly been in the forefront and ready to aid all plans and methods adapted to make Sunday School work more effective. To him, the Sunday-school workers of the Baptist Church are greatly indebted, and he is considered one of the wisest and sanest leaders. His sympathies and efforts have not been limited to his own denomination. For many years he has been connected with the International Sunday-school Association. He is one of the oldest of the Old Guard, being now about 90 years *young,* and yet he shows a vigor that is remarkable for one of his years.

REECE H. GRIFFITH was president of our State Association at Alton in 1875. He has heard the Master's voice "It is enough, come up higher." He was born in Wales, November 5, 1824. His father was a minister of the Independent faith in Wales. His father died when Reece was a small lad. His mother thus left with three small children, he was early in life thrown upon his own resources. His mother was a woman of fine education and of deep spiritual power, and these qualities were firmly fixed in the life of her son, dominating his entire life and making him a potential factor in the community. He was a tried and true friend of the Sunday School cause. He had been connected with our State Association for more than a generation, being its President in 1875, and a member of the State Executive Committee for many years. He was a co-worker with, and the personal friend of Moody, Reynolds, Vincent, and the Jacobs and a host of other loyal workers. He attended the great conventions of Sunday School workers, State, International, and World. His presence was felt in these conventions. His was a cheerful, happy, bouyant disposition. He caught the sunshine of life and loved to pour it into the lives of others. He was a perfect gentleman, given to hospitality, and his home was ever the safe and loving retreat of the Field Workers, his entire family joining him in entertaining these servants of the Lord, and they went out to do a better service for the Master, by the inspiration and benediction they

obtained in this Christian home. He kept his heart young, even in his advancing age. The young people loved and trusted him. He was earnest and faithful. He did his work well. He left the imprint of his Christian manhood on his State and age.

E. O. EXCELL. Dr. Hamill said of "The Old Guard": "Another is the sweet singer who began his career with us many years ago, as minstrel of the Old Guard. God bless Professor E. O. Excell! And you may be sure, after fifteen years that he and I spent together in sacred comradship, I could not leave this platform without saying my last word of one who is nearly the link between the Old Guard and the Young Guard of Illinois."

At the Convention at Streator in 1883, our records say: "Prof. E. O. Excell, a stranger to the convention, was introduced as a singer from Pennsylvania. He pleasantly replied that being a stranger, he would sing his experience, and in the most wonderful and delightful manner sang the song, "He saved a poor sinner like me." The effect upon the audience was wonderful, both the matter of the song and the manner of the singer being well calculated to stir their hearts." * * * At the close of Mr. Morton's address, Mr. Excell sang the song "The Model Church." By request he also sang, an amusing but not inappropriate song, "Keep in the middle of the road." He led the convention in singing "To the work, to the work, we are servants of God." The convention called for a song and he sang with wonderful power the song: "Jesus' blood has made me free; glory, glory, glory." From that day, in 1883, to this good day this big man with a big loving heart has been leading our conventions almost every year since and we hope he will outlive Methusaleh so he can still lead the hosts of faithful Illinois Sunday School people that will continue to meet in Convention year on year as the centuries come and go. Mr. Excell has the happy faculty of keeping his audience in a good humor and really has them singing out of full hearts before they are aware of it. He then thanks them for singing so well and then assures them that "they can do just a little bit better" and under his magic they do it. He is not only a composer of music but a publisher. His Sunday School songs have a charm, in fact, a religious spirit about them to many of us Sunday School people, that many others do not possess.

Mr. Lawrence in the Dixon Convention in 1908 spoke of Mr. Excell as follows: "I am glad to say in an Illinois convention, and in the presence of our leader of song, and to him, that the highest compliment that has ever been paid to me so far as I know, and the one to which my heart responds more than to any other thing that has ever been done, is the fact that this beautiful song which you have just been singing, "Do you know the world is dying for a little bit of love?" has been dedicated by Mr. Excell to myself. I appreciate it very much. I sometimes think that those of us who talk just say our pieces and pass on, and our voices are stilled, and no longer are people helped even if they are helped while we are here, by the words we speak; but these beautiful hyms, set apart for the worship of God, for the inspiration of the heart as it reaches up towards Him, will live, and some of them will be sung

years and years after our good brother has gone to his reward. It is a great contribution to the Christian work of the world to write a living hymn and a living tune for the people to use in the worship of God after the writer is silent."

When Mr. Excell first went into Southern Illinois a short time after he became interested in our State work and had been leading the convention in song and everybody was charmed, there was an old man near the front of the audience who became very much interested in Mr. Excell's singing. After the audience had been dismissed and people were chatting in little groups, Mr. Excell was still standing on the platform, this old man walked around Mr. Excell, keeping his eyes riveted upon him all the time, and when he got back to where his friend was standing he said: "No wonder he can sing, he's swallowed a whole brass band."

He has made and still is making a great contribution, not only to our State Convention, but to our International Association, of which he is the efficient Treasurer, and many other up-lifting organizations.

Mr. Hugh Cork wrote for the August Number, 1914, of The Trumpet Call: "Our State Vice President. It gives us great pleasure to present on the front page of this issue the portrait of one who has attended Illinois conventions probably more than any one else now living. He led the music for the "old guard" in the days gone by.

I first remember him as he came to our college and with all the earnestness of his great heart and voice he stirred us to "Let the Saviour In." When I was wondering in those same days what my life-work should be his message in song came in the niche of time, "Open the Door for the Children." When lamenting at times on how hard our lot had been and seeing more of the hole than we did of the doughnut, "Uncle Ex" came along singing as he only can, "Count Your Blessings," and when you look on his shining face you feel the throb of his singing soul, "I am Happy in Him," and you go out, as multitudes have done, to "Help Somebody To-day."

The musical critics may sneer at "The Little Brown Church in the Vale." but the memories of it, like the "Old Oaken Bucket," take some of us back to sacred days, when at mother's knee we were taught to go about "The King's Business."

Sing on, dear soul, and "Scatter Sunshine," as you have for so many years, and when the cloud does receive you out of our sight the strains we know we will hear as you enter the gates of the City are, "All Hail, Immanuel!"

DAVID C. COOK of Elgin, many years ago became interested in Sunday School work and saw the need of better equipment and turned his fertile brain and constructive ability to supply those needs. By his painstaking and persistent attention to those needs of the fast unfolding and developing modern Sunday School he has established a very large and valuable plant for the production of such supplies. I understand it is now a corporation, and Mr. George Cook, his son, who was elected President of our Association at Elgin in 1912, is interested with his father in the business. Mr. George Cook became a member of our

Executive Committee and a member of the International Association. Mr. David C. Cook is a keen business man of clear perception and when his mind is once made up it is very difficult to change it. For some reason, and I never learned what, he refused to render any assistance to the advocates of the Graded Lessons. He has been and still is a liberal contributor to our Association and other enterprises that appeal to his judgment. His lesson supplies are used in many schools, notwithstanding many denominations have their own periodicals. He has rendered a great service to the Sunday School cause.

EDGAR H. NICHOLS was born near State Center, Iowa, in 1867. When he was twenty years of age his ambitions led him to Chicago where he faced the world alone. He lived in a boarding house, where the influences were anything but uplifting. He realized one Sunday morning as he walked the streets that his life was drifting—he must make a stand for good or bad. He chose the good. At a certain spot which he well remembered in after years he gave his heart forever to Christ. He went at once to the Wesley Methodist Church and began his Sunday School career. At the World's Washington Convention in 1910, he was added to the Executive Committee of the World's Association. In 1914 he was elected Treasurer of the International Association, in which position he served faithfully until his death in September 15, 1916. He was Superintendent of his own successful Sunday School for nearly twenty years.

He was married and had two children, a boy and a girl, and when they approached the age of adolescence Mr. Nichols became very much interested in the teen age—boys and girls—and through his influence a Department or Division of the International Association, known as the Advanced Division, or Teen Age was established. The most critical period in the life of every man and woman, and yet when it is passed they *straightway forget* what manner of man or woman they were during that crisis in human life. Mr.Nichols devoted much time, patience and effort to secure the needed help and he made a large contribution to the efficiency of the Sunday School at this critical age when the "dropping out" begins. Yet with the organization of Adult Classes of men and women the hold on the teen age boys and girls was greatly strengthened. He was a large, fine looking man, a keen business man, and banker. His family were the idols of his heart. He gave much time to his Sunday School work and the influence of his life on our Association and also the International was indeed great and helpful. He is greatly missed from our councils. The benediction of his upright, manly, christian life will long linger with those who knew him best.

FRED A. WELLS of Chicago is one of the big men, not only of our Association, but also of the International and World's Associations. He was for several years a member of our Executive Committee. He became Treasurer of the International Association in 1905 and held that important position for six years when he was elected Chairman of the Executive Committee of the International Association composed of 72 Committeemen with 64 Alternates, Sunday School men from all parts of North America. Mr. Wells deals in big things. He is a large con-

tractor of Chicago and his business takes him into all the large cities of North America and he has a wide acquaintance with the Captains of Big Business in all this vast territory. He is a man of deep convictions and stands for what he believes to be right. He has an abiding faith in the dynamic powers of the Sunday School to solve any problem involving the uplift of humanity and the bringing the world to Jesus Christ.

He was elected at the World's Sixth Convention in Washington, D. C. 1910, with Sir George White, of Norwich, England, as Joint Treasurers of the World's Association, each for his own nation.

He has rendered, and still is rendering a very large service to the Sunday School cause, not only of our own State, but of North America and of the wide, wide World. He is in deep sympathy with any one in need and his big heart goes out to even the weakest in his earnest struggle after that which is higher and more Christ-like. He is a product of our Illinois Sunday School Association and is a type of the strong, vigorous and loving manhood that has been and still is being developed and trained for great places, under God, in bringing a permanent, just and lasting peace to this old blood-drenched world of ours.

WILLIAM C. PEARCE became a Field Worker for our Association in 1891 and resigned in 1900 to accept the Secretaryship of the Cook County Association and in 1903 he resigned that position to enter the employ of the International Association. As a worker in our Association, he was under the training and influence of both B. F. and W. B. Jacobs to whom he looked for and obtained much instruction, inspiration and power with people and with God. He has a keen mind and had prepared himself for professional life, when the Master turned the kaleidoscope of his life and he saw very clearly the Lord's leading and he was not disobedient to the message and he turned his back on his contemplated profession and followed the Master in the way, and that Master has wonderfully led him all these subsequent years. He has an abiding faith that the Lord's promises stand fast and sure. He, with Brothers Miller, Schenck and Moser, was a Field Worker for five years in our Association and was tireless in his efforts in the Master's cause. His genial nature and strong religious faith drew many people to him and when he left our State work in 1900 to throw himself with all the holy zeal he possessed into the great Cook County work, he carried with him the sympathy and prayers of not only all the leading workers of our State, but many whose lives might seem from a human viewpoint to be unimportant, but whose prayers out of broken, grateful hearts, are often more potent with the Father than any other kind, followed Mr. Pearce into his more intensive Cook County work. He believed that the Sunday School was a good place for father and mother as well as the children and the more he thought about it the stronger his belief became, and dominated with that dynamic power, he seized the nucleus of such an organization and soon had Cook County on fire with zeal for the Adult Classes in the Sunday School. That fire was not limited to the boundaries of that county, but through his influence broke out in different parts of the State. Cook County under his leadership adopted a small red button with a round white center, designed by Herbert L. Hill of

Chicago and one of its enthusiastic workers, as the badge of the Adult Bible Class. Its significance is: "There is no purity of life without sacrifice, and no cleansing of sin without the shedding of blood." Heb. 9:22. Our State Association soon adopted this same button as its Adult Class emblem.

When Mr. Pearce entered the International Association work he was assigned to the Adult Department of which I was chairman and we also adopted the little red button with white center as our emblem. It rapidly became a continent-wide bond of fellowship in addition to the good it is doing by way of helping to advertise and introduce the organized Adult Bible Class work.

At the Convention at East St. Louis in 1907, Mr. Pearce said in substance: This is the State that gave me birth, the State where I found Jesus Christ, the State that gave me my mother and a host of friends. Other States may come to be dear, and as an International worker I trust I may be loyal to other parts of this country, but there is one State that always finds the dearest place in my heart and it is Illinois! For not only is Illinois a great Sunday-school State, but her workers are ever loyal to the work throughout the country. Wherever an Illinois man or woman goes there he goes preaching the Sunday-school gospel, and I pray that it may ever be so. I should be recreant to my trust if I failed to speak of the greetings which I am from time to time asked to convey to you. The other night in South Carolina, that far southern State, with their warm-heartedness and their splendid Sunday-school zeal, at the close of the last session, a gentleman arose and out of the fulness of his heart said: "Mr. Chairman, I move you that we send to Illinois, by Brother Pearce, the loving sympathy of the South Carolina, People;" and I bring it to you tonight! The war is actually over! A new time has dawned upon us.

We need men and women in our Sunday Schools; the men perhaps more than the women, but I doubt it. If there is one class in all the world that needs to be brought into vital touch with the Sunday School it is the mothers of our land who have forgotten and left off the teaching of the Word of God in the home. We need them there. We need them as an example. Brother Little, who was the pastor of the Methodist Church in Danville, Illinois, told me this story of some pastor, perhaps himself, calling upon a family in a new charge. He saw a little boy playing on the floor and he said, "Is this your boy?" "Yes sir." "How many children have you?" "Four." "How many are boys?" "All of them." "Well, that is too bad that one of them could not have been a girl, is it not?" And the little five year old boy looked up and said, "Well, I would like to know who'd been her! Bill would not have been her, and Sam wouldn't have been her, and John wouldn't have been her, and I tell you right now I wouldn't have been her!" There is not anything in this world a boy wants to be except a man, and there is not any thing a girl wants to be but a woman. We need men and women as examples, and we need them as workers in our Sunday-schools and as supporters of them.

MARION LAWRENCE was born in 1853 in Winchester, Ohio. He removed to Toledo in 1873, where he became associated with the Washington Street Congregational Sunday School, of which he was elected Superintendent in 1876. Under his leadership the school became *widely* known for the improved methods used in conducting its work, and in 1888 he was engaged by the church as superintendent on half time, being perhaps the first paid Superintendent in our country. He continued as a traveling man during the other half of his time.

At the State Convention of Ohio Sunday-school Association in 1891 he was sitting in the back of the church during the discussion as to the advisability of the election of a state secretary for the Association and it was carried. Mr. B. F. Jacobs of Illinois was present and he came to where Mr. Lawrence was sitting in the back of the church and put his hand upon Mr. Lawrence's shoulder and said: "Mr. Lawrence you are the man God has selected as General Secretary of Ohio." This so impressed Mr. Lawrence with his responsibility that when the committee afterwards came to him and tendered the position he accepted it, and with great credit and honor he put the Ohio work "over the top," until he was elected as General Secretary of the International Sunday School Association in 1899, and upon the retirement of B. F. Jacobs, he became the active head of the International Field Force, and ever since has supervised the development of that Organization.

In 1910, Mr. Lawrence was made General Secretary of the World's Sunday School Association and the Headquarters of both Associations were moved to Chicago. Mr. Lawrence resigned as Secretary of the World's Association March 1, 1914, but has continued as General Secretary of the International Sunday School Association.

He is a recognized authority on methods, field conditions, and upon the conduct of Sunday Schools and Sunday School architecture.

He has published three books: "How to Conduct a Sunday School;" "Housing the Sunday School," and "The Sunday School Organized for Service," which are widely circulated and are filled with common sense and practical suggestions so that it has almost become proverbial, that when any Sunday School question is asked, the reply is: "Ask Marion Lawrence." He is a man of beautiful spirit and more nearly typifies my conception of the "Beloved Disciple" than any man I ever knew. His very gentleness makes him great. He counts his friends by the millions and he has done and is still doing a marvelous work for God and humanity. To know him is to love and trust him.

He said in the Dixon Convention in 1908: "It is fitting that Illinois should be associated with the World-wide Sunday School work. Illinois is in the very center of the Sunday School firmament, one of the brightest stars, not because of your great conventions, but because the work has been radiating during all these years from this center into all parts of the world. I suppose there are more Sunday School workers officially connected with the work in various places in this land and others who were trained in Illinois, than from any other State in our Union. You are the mother of many of the Sunday School interests of the world; and as one of the mother's children I come down tonight and lay my

head in mother's lap and plead again for a needy part of our great field. * * * You are favored in Illinois; I often say that, by the severest test of organization, Illinois still leads the Union, and I believe it with all my heart. What is the test of organization? I will tell you what it is in this State or in any other; that State is best organized whose counties and townships would go on and do their work the best and longest without any more State supervision. That is the test of organization. The test of the walking ability of a child is the ability to walk when mother's hands are no longer under its armpits helping it along. Dear friends, it is a wonderful place you occupy, right at the head of this wonderful procession. * * *

I want to lay upon the heart of Illinois, grand old rich Illinois—rich in history and memory—the Illinois of Jacobs, of Eggleston, of Reynolds, of Moody, of Whittle, and many another saint of God—Illinois with the fine privilege of leading in the vanguard of the Sunday School work of the World, that has in it to-day, I suppose, more efficient Sunday-school workers to the square inch than any other spot on the face of the earth. It would be a fine thing for this convention, notwithstanding you have already done so handsomely, to increase your State pledge at Louisville. I am not asking you to do that. We would like to have you do the thing the Lord lays on your heart. Do the things the Lord prompts you to do." In a few minutes, more than the $700 asked for was subscribed.

EDWARD K. WARREN of Three Oaks, Michigan, was in our State Convention at Springfield in 1884. Mr. Warren at that time was the General Secretary of the Michigan Sunday School Association. He made a short address in which he said: "I have heard so much about Illinois Conventions that I thought I would come over and spy out the land and find your secret. I have already discovered one of your secrets and that is you have men here who know how to give orders and the rest of you seem to know exceedingly well how to obey them. We are occasionally blessed by a missionary visit from some Illinois worker and you can follow his trail all over our State. Many of our counties have good county organizations but we are not as successful as we should like in joining the county with the State Association. On one occasion we were getting up a county convention and we pushed the arrangements so that finally the General Passenger Agent said "Please return delegates from such a place on account of the State Convention." My children are beginning to learn that when my old brown valise comes out, there is a Sunday School Convention somewhere. Not long ago the conventions came pretty thick and one of them happened to be in our county?" And my little boy said: "Papa, how often do they hold conventions in our county?" And my little girl said: "Why, don't you know? We hold them every month." As I came into the convention this morning I looked over the faces of those who were here, and I noticed a great many elderly men and women, especially elderly men, and as I knew your record to some extent it gave me pleasure to see the men who have brought about this result, so that the influence of your Sunday School Association is felt in every part of the globe where

the English language is spoken. In that early session, I saw very few young men, but later in the day I was pleased to notice that the young men are taking up the work that is laid upon them, and, Mr. President, let me say to you that you have taken up a work that is no small thing. Out of the 600,000 Sunday School scholars in Illinois, I dare say there are 3,000 in small neighborhoods, where a class may have only three or four boys in it. Strange as it may seem, it is hard to hold the boys. Sometimes we think that if we have not a large class of boys we are not doing them justice, but I want to say that you must not neglect one of them. Give them something to do. It seems to me that there would be no difficulty in looking after all our union work, if every church would pay the expense of its own Sabbath School. Let the nursery of the church be supported by the church and see that Sunday School work is pushed all over the land. Sometimes people think they are too busy to be teachers or superintendents in a school. Let me say, if you have a man or woman in your school that is not busy, there is something wrong somewhere. The other morning at family worship my little girl was reading the last verse of the First Epistle of John: "Little children, keep your hands from idols, amen," and she read it: "Little children, keep your hands from idle men." I leave you with this advice, keep your hands from idle men.

The following incident will give you a clearer insight to the character and quality of the manhood possessed by Mr. Warren than almost anything else that I might mention: The town of Three Oaks was a licensed town and, while Mr. Warren was opposed to saloons, he was unable to keep them out. Finally he concluded to arrange the matter in another way. The council passed an ordinance permitting only one saloon and raised the license fee to $500 per year. Mr. Warren then made application for that liquor license and it was granted to him. He paid the $500 each year and took his license and put it in his safe and never opened the saloon nor sold a drop of liquor. He has the distinction of being the only intense Sunday School "saloon keeper" that the International Sunday School Association has ever known.

Mr. Warren has been so closely associated with the "Old Guard" and especially since the moving of the International and World's headquarters to Chicago, that Illinois has long since adopted him as one of its "Old Guard."

On the death of Dr. Hamill, Mr. Warren was elected President of the International Association. His health has now failed so that he must give up all his great Sunday School work. He is the personification of loving kindness. He has lived to a noble purpose and lifted the world nearer to God by his fidelity and persistent labor of love. He never loses an opportunity to speak a good word for Jesus Christ—always doing some noble, loving ministry for someone else. If Dr. VanDyke is correct about the Angels building the Heavenly "Mansions" out of the materials that each individual daily sends to heaven by the angels, dear Mr. Warren's Mansion will be large and handsome beyond human speech to describe. He has been a great inspiration to many Illinois Sunday

School workers who love and trust him fully. He is one of the choicest spirits I have ever known.

DR. JOHN POTTS of Canada was such a very intimate friend of the members of "The Old Guard" and also of very many other Illinois Sunday School workers and attended at least two of our State Conventions, one at Sterling in 1903 and the other at Clinton in 1906, and delivered several forceful and eloquent addresses that will always be remembered with pleasure and profit by those who heard him, that it seems appropriate that at least a very brief mention should be made of such a splendid character.

The International Association at the Louisville Convention in 1908, engrossed on its record the following tribute to this great character.

REV. JOHN POTTS, D. D., LL. D.

"Prince in Israel," Pastor, Preacher, Educator, Sunday School Worker, Master of Assemblies, Wise Counsellor, Loyal Friend, Tireless Leader of Men, Splendid Type of a Christian Gentleman. Member International Lesson Committee, 1878-1907; Chairman, 1896-1907. Secretary of Board of Education of the Methodist Churches, Canada. Born in Ireland, May 3, 1838; "At Rest," October 16, 1907."

One of his addresses, perhaps the one that he delivered most frequently, was entitled: "Is the Sunday School worth What It Costs?" You can easily imagine how he would answer that question, but perhaps you may be interested in hearing some of his general conclusions:

1. The Sunday-school is worth what it costs in its educational value.
2. The Sunday-school is worth what it costs in the supreme place which it accords to the Bible.
3. The Sunday-school is worth what it costs because of the literature which it produces and disseminates.
4. The Sunday-school is worth what it has cost because it is one of the greatest agencies for enlarging the kingdom of God.
5. It is worth what it costs in its gift of workers to the church.

Concerning the future of the Sunday-school Dr. Potts was in the highest degree optimistic.

It was a favorite saying with him, "The Sunday-school must keep time to the music of the twentieth century."

HUGH CORK. As hereinbefore stated on pages 84-5, on the resignation of Mr. W. B. Jacobs as General Secretary of our Association, Mr. Hugh Cork became our General Secretary. He was a man of wide experience in Sunday-school work in all its phases and he brought to his work January 1, 1912, a rich experience and with the promise of many years of constructive building on the broad and deep foundation Mr. Jacobs had laid for Sunday School work in Illinois.

The following resolution expresses in concise terms our Association's feelings for Mr. Cork and his work in our State.

"Resolution Regarding Mr. Cork's Resignation.

Mr. A. H. Mills read the following resolution, which was voted:

Our beloved secretary, Brother Hugh Cork, who for four and one-half years has led our Association so efficiently, last December tendered to your committee his resignation, to take effect March 1st, last, but at your committee's earnest request, it was finally agreed that his resignation should not take effect until July 1st. This resignation came as a great surprise to many of the members of your committee, and will also be to many members of our Association in different parts of the State. Before this relationship is severed, it is right and proper that this Association take some action expressive of its appreciation, not only of the Christian character of our dear brother, but also of the quality and quanity of his handiwork during these years. He came to us at the close of the long and faithful service of the late beloved and trusted W. B. Jacobs, who had also touched the life of Brother Cork as a young man, and pointed out to him his life work.

Both of these men were strong personalities. While having many things in common, yet there were strong points of difference. Mr. Jacobs had laid the foundation of our work and had touched many lives who have done and are still doing great things for our Master.

Mr. Cork's task was to build the superstructure upon that foundation, and he brought to that work a character that was earnest, fearless, resourceful, and a capacity for large personal work. His work has been very largely constructive; he intended it to be entirely so. He has brought the larger cooperation between the denominations and our Association by securing to the denominations representation on your executive committee, thus setting the pace for other state associations.

We desire to assure our dear brother that he carries with him the gratitude, love and benediction of this Association for the great work he has done in this State, and that we hereby assure him that our earnest prayers will accompany him into what-ever field of service our Father shall call him."

MISS MARY I. BRAGG, for over twenty-five years connected with General Secretary, Mr. W. B. Jacobs' office, much of the time his Assistant Secretary, and also Assistant Treasurer, left that position with the close of the Elgin Convention in 1912 and laid aside the heavy responsibilities that she had so faithfully and efficiently carried all these years; such devoted service has been rarely equalled. She has broken her alabaster box—her trusting, loving, heart—and anointed every Illinois Sunday School worker and the fragrance of her beautiful life will continue a blessed benediction and inspiration to us all and our children for many, many years. May her mantle of loyalty, fidelity, purity and consecration fall on the young womanhood of Illinois and inspire these lives to the highest and most devoted service to the Blessed Master is the earnest prayer of the Sunday School forces of Illinois.

In "The Trumpet Call" of October 1911, from the pen of Mr. W. B. Jacobs this tribute to Miss Bragg will be found:

"The Illinois Sunday School Association, and all interested in its prosperity have great occasion for thankfulness to God that twenty-five years ago—September, 1886—He led our General Secretary to call to his

assistance Miss Mary I. Bragg; and that during all these years her life has been spared to us, and devoted to loving, efficient and faithful service for the Master Whom she loves and in Whose Name our Illinois Sunuday School work is carried forward.

No one so well as the writer can know how much Miss Bragg's pains-taking work has meant to our State Association. The multiplicity of details, each requiring thoughtfulness, accuracy, conscientious fidelity, have been looked after by Miss Bragg as if the success of our work depended upon her faithfulness, which is true to an extent not realized by many. The General Secretary, who at first felt that only by his personal verification could he know that every detail of his office work was correct, soon learned so fully to trust Miss Bragg's judgment and accuracy, that when she said of anything entrusted to her, "This is correct," he dismissed all care concerning it.

Nor was Miss Bragg satisfied when her own particular duty had been faithfully and fully attended to. God gave her a wideness of vision and a largeness of heart, which included all counties and all Sunday School workers of Illinois, and her desire and labor for the highest good of all. The work of the General Secretary, the Executive Committee, the Field Workers, the Department and County Officers, have been carried upon her heart, as if their work was a part of her own, and nothing has been left undone by her which an active mind, a loving heart and a helping hand could do for the larger success of our Illinois Sunday School Association.

But words fail us to depict the unselfish devotion, the unwearied faithfulness and the high conception of duty which for twenty-five years has characterized the work of our Assistant Secretary

MARY I. BRAGG

Heaven's Blessing rest upon her!
Heaven's Joy be her everlasting reward!"

MRS. MARY FOSTER BRYNER of Peoria knew Mr. and Mrs. William Reynolds and Dr. Alexander G. Tyng when she was a small child and the influence of those lives upon her in the early formative years of her life has been rich fruitage to our Association, the International Association, and the Sunday Schools of the World. She early came in contact with B. F. and W. B. Jacobs and others of "The Old Guard" and soon her life became dominated by an intense desire to give to this great work the splendid loyalty of her loving heart and fertile brain. She was in the employ of our Association until her efficiency attracted the attention of the International Association and she resigned her work with us to take up that of the International. She became one of its Field Workers, making long trips through, not only the United States, but Canada and Mexico. She has rare powers as a public speaker. She has something in her messages for the child, the teen age boy and girl, the young business man and woman, the fathers and mothers, and even the grandfathers and grandmothers. I have seen her address audiences having in them all these classes and she held the attention of each and every one—a remarkable gift; in it all she ever remains the same practical, earnest, consecrated worker, always ready

for the next task that the Master has for her. She was elected Elementary Superintendent by the International Association at Louisville in 1908 and she brought to the new duties her intense earnestness, fidelity, tact and wide acquaintance and rich experience gained in other branches of the Sunday-school work that were of great help to her. Wherever she went in the International field she found many people who were ready to hear her message and follow her suggestions. She made a large contribution, not only to the International, but to every State Association to which she went and to all conferences, schools, and other interested groups of people in the welfare of the childhood of the North American Continent. She made friends easily and held them by the strength of her personality and her ability to help those needing and seeking help.

At the State Convention in 1913 Mrs Bryner said:

"The Sunday-school may teach children to *know* what is right, but the home must teach them to *do* what is right. Sunday-school attendance for most pupils is less than 48 hours a year; *they live* at home, in school, and on the playground; they are hearers at Sunday-school; they are doers in daily life.

The Sunday-school may admonish, "Oh, sing unto the Lord," "Enter into His gates with thanksgiving," "Remember the Sabbath day to keep it holy," "Honor thy father and thy mother," "Search the Scriptures," "Keep thyself pure," "Keep thy heart with all diligence," "Lord, teach us how to pray," etc., but if these impressions never find expression out side of the church walls, there is little nurture for spiritual growth.

If in the homes no sacred song is ever heard, no grace at table, no custom of church going, no difference regarding things planned for Sunday, no opening of the Bible, no word of prayer, in fact, no spiritual uplift, it is evident that other influences are nurturing the growing life and the spiritual nature is not satisfied, but starved. Children are admonished by precept, line upon line; they are nurtured by the stories they hear, and by the example of those whom they see, hear, and imitate. Every parent or teacher should write out and pray with the children or class in mind:

Dear Lord,
I'll go where I want them to go,
I'll say what I want them to say,
I'll do what I want them to do,
I'll be what I want them to be.

Sign name.....

Admonition seeks to train from without, often by abstract statements, which children cannot digest. Nurture endeavors to assist the child to assimilate in concrete form that which will work from within. Paul's injunction gave first place to nurture, "Train them in the nurture and admonition of the Lord."

The Home and Sunday School should join forces to secure spiritual training. Parents should become familiar with the general aim of

Graded Lessons. "To meet the spiritual needs of every pupil, at each stage of his development."

Mrs. Bryner wrote for the International Section of the December, 1913, Trumpet Call as follows:

"The Elementary colors, green and white, and their meaning of purity and growth suggest naturally the motto, "First the Blade."

As the text-book of all Bible schools is the Word of God, it is also the good seed which every Elementary teacher strives to plant early in the hearts of the children. The heart of a child is the best soil in which this good seed may quicken into life. To nurture its growth, simple, childlike worship is needed. Prayers, songs and Bible stories help to cultivate its growth. Teachers of children should watch earnestly for the first evidences of the tiny blades of spiritual growth, which may be indicated by a child's question and his strivings to choose and do the right. The full fruitage must not be expected in a moment. It is God's way that there shall appear "First the blade, then the ear, then the full grain in the ear."

But during childhood years there should appear that little blade whose stalk may strengthen, bud and blossom, bringing forth much good fruit.

Mrs. Bryner's mother was in failing health, and her sister who cared for the mother for a number of years was failing under the stress of the care to such an extent that Mrs. Bryner felt that her first duty was to her mother and sister and she resigned her position with the International Association to give to the home loved ones a daughter's and sister's devotion and care, giving what time she could spare from such care to calls for convention help that might seek her services.

When Mrs. Bryner left the employ of the International Association, many of her closest friends prepared a very handsome memory book for her, each friend writing what was in his or her heart as a love token for her very great contribution to this great cause and to her.

MRS. M. S. LAMOREAUX of Chicago was Secretary of our State Primary Department for quite a number of years and she brought to her work a pleasing personality, and an intense desire to inspire her hearers, especially the parents of small children, to bring to the training of their children the very best of which they were capable. Her love for the Master was intense and she had great power over her audience whether she was pleading for the rights of the little children or whether she was appealing for the right treatment for the unfolding life of the teen age boy and girl. In 1907 she wrote a very practical and helpful book: "The Unfolding Life," with an introduction by Mr. Lawrence. The book has been widely read and is highly appreciated by Sunday School people. Mrs. Lamoreaux is a fascinating speaker and she holds her audience to the last word. She has largely contributed to the success of our Association.

MRS. HERBERT L. HILL of Chicago, but now of New York, was for many years President of the Primary Department of our Association. She made a large contribution to that department of our work and had hosts of friends in all parts of the State who will always cherish

the fine spirit she ever manifested in her work, and never cease to thank the Master for bringing their lives in touch with hers.

GEORGE W. MILLER, who, for more than twenty years had been a faithful, earnest, and efficient field worker of our State Association severed his relation on November 1, 1912. He and Mr. Jacobs had always been the closest of friends and each had the full confidence of the other. Mr. Jacobs knew that he could rely upon "George" wherever he was placed. Mr. Miller made and has all these years held hundreds of faithful friends in all parts of the State and they frequently speak of his loyalty and efficiency. He has for several years past been the efficient and consecrated secretary of the South Dakota Sunday School Association and has made good, and his influence deepens and widens as the weeks go by.

ARTHUR T. ARNOLD in 1898 was one of our Sunday School Missionaries and attended many conventions and other meetings in behalf of our Association. He became one of our Field Workers in that year and continued as such worker and doing fine service until February 1, 1909, when at the earnest request of the Sunday School Association of West Virginia, he became its General Secretary and entered his new work with much enthusiasm and after several years of splendid service, he received a call to the Ohio Association which he accepted and is now the efficient General Secretary of that State, following in the "footprints" of Mr. Marion Lawrence and Dr. Joseph Clark, (Timothy Standby.) Mr. Arnold is making good and doing fine work.

HENRY MOSER was chosen a member of the State Executive Committee in 1898 and in the Spring of 1902 became one of the State Field Workers. His deep interest in the things of the Kingdom and his great love for the Master gave him great success in helping in Sunday School work. He closed his work for the Association on November 1, 1912, and has engaged in other work since and now represents his denomination on the State Association Executive Committee and his long acquaintance with the work and workers makes him a valuable member.

CHARLES E. SCHENCK, our present efficient Secretary, is doing splendid work along advanced Sunday School lines. He carries the Christly spirit with him wherever he goes. He is growing and is ever ready for suggestions as to how any part of our work can be made more efficient and bring greater results—his only ambition being to bring his Master into as close touch and sympathy with each Sunday-school worker as it is possible for him to do. His years of training under Mr. Jacobs are bearing fruit in these later days.

George P. PERRY of Sterling, Illinois, at the State Convention held in Danville, Illinois, in 1891, delivered an address on the Life of Christ using a large chart showing many of the principle events in the Life of our Lord, thus using the eye as well as the ear in teaching the great truths connected with the Life of our Lord. Mr. Perry had his chart copyrighted not only in the United States but in other countries. It is a great help in teaching the Gospels. It enables the mind to fix these great truths so that they become a part of us. Mr Perry has perhaps

graduated more normal classes in Bible study than any other worker in our State. He surely is doing a fine piece of work for the Master.

MRS. ZILLAH FOSTER STEVENS, late of Peoria and sister of Mrs. Mary Foster Bryner, heard the Master's gentle whisper "Come Home." and willingly obeyed His Call as she had done so many times before in His work in which she was so deeply interested and to which she devoted so much time, thought and study. The passion to save the boys and girls of America seemed to have taken absolute possession of her and everything she did and all she said seemed to come hot from her loving heart. She had her own way of saying things and putting facts together so that when she had ceased to speak most of her audience were willing to say "enough said." There was no compromise—no side-stepping—nothing but the absolute overthrow of the whole evil of intemperance would satisfy her. She has touched a wide field of labor by her voice, pen and personal touch. God has used her for sowing a harvest in righteous living that will be potent, not only in her own city, State and Nation, but in North America and even in foreign lands. The World's International and many State Associations held her in high esteem and feel her loss very keenly as the many messages of condolence sent to the family on the announcement of her "Home Going" was made and I here insert just a very few:

Mr. E. K. Warren: "What a blessing she has been to others! In her quiet, modest, loving way, she accomplished a great work for Temperance through the Sunday Schools of North America."

Mr Wm. Hamilton: "Her life was so eminently a life in Christ, that it leaves only a satisfaction and a joy."

Mr. Frank L. Brown, Secretary of The World's Sunday School Association: "The impression of Mrs. Stevens on the life of this nation will be more evident as the years go by."

MRS. H. M. LEYDA of Chicago was the Elementary Superintendent of our Association from 1907 to 1914 and for years was a member of the State Elementary Committee. She and her good husband have recently removed to Iowa to make their future home. She will be greatly missed by the Elementary workers in all parts of this State. She has a beautiful spirit and personality and her keen mind quickly grasps the important points of an address or a proposition and she has the ability to express herself so simply that anyone can fully undersand her. She has made a large contribution to the Elementary work in our State and will be long remembered not only by the workers but by the children that were naturally drawn to her.

MISS PEARL WEAVER of Indianapolis, Indiana, was unanimously elected Elementary Superintendent of our Association by our Executive Committee on June 21, 1917, to succeed Miss Stooker resigned. Miss Weaver had been on the Staff of the Indianapolis Sunday School Association for several years and was eminently successful in her work. She comes to us with accurate knowledge, not only of the Elementary Division, but every phase of modern Sunday School work. Under her able administration the present excellent condition of the Elementary work in this State will be maintained and strength-

ened. She began her work September 1. She has a very pleasing personality and makes friends easily and her work in the various parts of the State during the year has been highly appreciated and she will be of great assistance not only to the General Secretary, Mr. Schenck, but to all the workers with whom she comes in contact in the various parts of the State. The Association is to be congratulated in securing her. Mrs. Bryner and Miss Weaver are friends and she assures the Elementary workers of Illinois that Miss Weaver will continue the work of our Elementary Division as it has been promoted in the past twenty years by such splendid women as Mrs. Lamoreaux, Mrs. Hill, Mrs. Leyda and Miss Stooker.

MISS WILHELMINA STOOKER of Hartford, Conn., on November, 1913, accepted the call to the position of Elementary Superintendent of our Association, but owing to other engagements could not begin her work until February 1, 1914. She was a native of Nebraska and was highly recommended by Prof. H. M. Steidley and Miss Mamie Haines, General Secretary and Elementary Superintendent, respectively, of Nebraska, both Illinois products of Sunday School experts. Miss Stooker was finely fitted for her work and made many friends throughout the State among not only Elementary workers, but persons engaged in other parts of this great work. At the Convention at Kewanee last year she tendered her resignation to take effect June 1, which at her earnest request and our general regret was accepted. She was an efficient worker, and under her skillful administration that Division made rapid advancement. She left a host of friends in this State who will always remember her with kindliest feelings.

What shall I say of that great host of faithful, earnest, devout and consecrated men and women in every part of this great State who in the hundred years last past have given their very best service to this great cause in the redemption of the manhood, womanhood, and the saving of childhood through this latest and best method that our Father has given His children? Many of their names do not appear in this brief history, but they are all written in His greater history and He has noted every effort that has been set forth, every helpful ministry that has been made, every word of encouragement and kindness that has been spoken to even one of the least of His children has been treasured and will receive its compensation and reward.

I wish I had the time, the information, and ability to properly portray every name and sacrifice of every Illinois Sunday School worker in the advancement of the Master's cause in not only this State, but wherever his or her lot has been cast in the wide, wide world.

THE INTERNATIONAL UNIFORM LESSONS.

One hundred years were spent in laying the foundation of the International Lesson System. Like all great movements, the system is composite, the work of many choice and master spirits.

The successive steps leading to the conception and adoption of the International Lessons may be summarized as follows:

1. The spread of the Raikes mission schools through England, Wales, Scotland and Ireland in which the poor children, under hired teachers, whose sole motive was to teach the children to read so that they might read the Bible. Their method was secular, their motive religious.

2. The transplanting of the Raikes idea into American soil and its early adoption and fostering by the churches as a part of its specific work. Its growth was marvelous in its new environment.

3. Our children had to learn to read like those of the British Isles. Books were scarce and even a copy of the Bible was not found in many homes and it soon became the text book in the Sunday School and they began to commit to memory verses from the Bible and these verses thus sown in the hearts of the children, under the influence of the Holy Spirit began to grow and grip the lives and held them true to God in the strenuous times to which they were moving under the guiding Hand of our Father. It became indeed a veritable mania, until child memory and advanced church leadership began the inevitable recoil. The modern Sunday School has lost much of its power by losing out of its program the committing to memory of the great fundamental principles of the truest and highest that are contained in the Book of Books. Out of this reaction from the exclusive memorization however came the first hint of our International System, Many men and women whose hearts God had touched and whose eyes He opened endeavored to evolve some "Limited Lesson" or "Selected Lesson" system of uniformity in the lessons for the Sunday School and it resulted in 1825 of the Sunday School Union starting what is called a contemplated plan of five years of forty lessons each. So well was this plan received that the American Sunday School Magazine in 1826 announced that most of the schools had adopted it. That same year Rev. Alfred Judson wrote the first question book, and many of us old boys and girls remember the old question books, but whether they were Judson's or some other we are not certain, but of one thing we are certain and that is that some of those pointed questions and gripping answers became a sure anchor in our young lives.

This system had within it the germ of four ideas—a selected rather than haphazard portion of scripture to be studied; study, rather than mere memorization; one lesson for the entire school; and help for the teachers in teaching—There was not a hint of general uniformity.

5. In 1827 the American Sunday School Union, formed out of six denominations viz. Congregational, Presbyterian, Baptist, Methodist, Episcopal and Reformed, began the publication of its annual series of question books. Some of these books gave an entire year to a single book of the Bible, others presented the chronological study of the life of Christ. In 1869 an "Explanatory Question Book" was added. Nothing was added by these books to the original concept of the author of the "Limited Lesson" scheme.

6. Orange Judd, the publisher of the American Agriculturist, did, in 1862, take an advanced step by the addition to each selected lesson of its "connecting history" and "analysis." These question books were prepared under his direction by Dr. James Strong and Mrs. Dr. Olin.

The Methodist Sunday School Union adopted the series at the request of its secretary Dr. Wise, and Mr. Judd generously gave to it his copyright. The series was called "Lessons for Every Sunday School in the Year" and 2,000,000 copies were sold between 1862 and 1865. On the covers among other statements about the series were the words: "in accordance with the *views of all denominations.*" The publication was discontinued by the Methodist Sunday School Union after 1865 and when in 1866 Dr. J. H. Vincent, one of the "Old Guard of Illinois" was chosen Secretary of the Union he at once substituted his own "Berean Lessons." Dr. Judd's claim for his system was that it was "in accordance with the views of all denominations" is the first faint suggestion of interdenominational uniformity. The suggestion died at the moment of its birth, and the one who, destined of God, was to achieve a world-wide uniformity, in Bible study, was then a young business man on South Water Street, Chicago. But Judd's suggestion may have been and perhaps was the first bold work, like the gun at Concord, has been "heard round the world."

7. The last preparatory step toward International Lessons was taken in Chicago. The Sunday School fires were blazing all over Illinois, perhaps with most intensity in Chicago—possibly because of its proverbial "breeze." The Sunday School Convention and Institute were in full blast. Great interdenominational organizations both in England and America caught the enthusiasm and National Sunday School Conventions were held and New York organized its State Sunday School Association in 1854 and Illinois hers in 1859. It surely was an era of Sunday School ideas and of Sunday School giants; Pardee, Wells, Stuart, and McCook in the east; Moody, Vincent, Jacobs, Reynolds, Whittle, Farwell, Eggleston, Hazard and Blackall in the west were stirring the hearts of many conventions. Vincent and Jacobs, then in the early vigor of young manhood, "Were Sunday School Siamese twins of Chicago." Vincent did the thinking and teaching and finally the publishing; Jacobs did the thinking and planning and finally the achieving. Vincent organized the first normal class in the world during his pastorate at Joliet in 1857. He held the first Sunday School Institute in the world at Freeport, in 1861. He organized the earliest system of Sunday School Institutes in Northern Illinois and in Chicago. He published the Sunday School Teacher, and in 1866 it contained the first of a newly conceived series of lessons entitled "Two years with Jesus—A New System of Sunday School Study." Educationally, it was a phenominal advance upon all other systems. Dr. Hamill said: "Side by side the teacher's helps and scholar's lesson-leaves, now published by the millions, there is nothing finer, educationally, in method or matter, than Vincent's "Two years with Jesus," issued a generation ago."

After 1865 the events leading up to the adoption of the International lessons crowded thick and fast. 4,000 copies of the "Teacher" and 20,000 of the scholar's "question paper" were published in 1866. Dr. Vincent that year severed his connections with these publications and became the newly appointed secretary of the Methodist Union and

the same year began the publication of his "Berean Lessons" for his great denomination. Rev. H. L. Hammond, Dr. C. R. Blackall and Rev. Edward Eggleston, a brilliant young Methodist preacher and an ardent Sunday School worker, followed each other as Dr. Vincent's successors; the last of the three in four years from his beginning in 1867 had secured a monthly circulation of 35,000 for his paper and 350,000 for the scholar's lesson leaf. So swift was the spread of the lessons that he changed the name of his paper in 1869 to the "National Sunday School Teacher." While his paper was leading the way to national uniformity Eggleston himself from first to last was strongly opposed to the idea of uniformity as harmful to the Sunday Schools. His splendid contribution to modern Sunday School progress were centered on and designed for the Individual school. B. F. Jacobs, with eyes touched by the Holy Spirit, saw the nobler vision. He was the first Sunday School expansionist. Holy fire burned within him. Catching the inspiration from Vincent and Eggleston lesson suggestion his largest vision took in the wide, world. He wrote, "The Lesson is not for Sunday Schools of this locality only, or for this or that denomination, for the schools of this country only; but, blessed be God, we hope, for the world." Such was his war cry, never for a monment intermitted until the final act of the Indianapolis Convention. He began a new venture in 1868 writing a weekly exposition of the Eggleston lessons in the "Chicago Baptist Standard." Under his influence, in a little while, five Baptist weeklies were doing the same. He began teaching the Sunday School lesson at the Chicago "noon prayer meeting." reports of which were prepared by Dr. M. C. Hazard and published in the Chicago Advance under the editorship of Dr. Simeon Gilbert and widely read. Mr. Jacobs pleaded for three things: one and the same lesson for the whole school; one uniform lesson for all schools world-wide; expositions for the lessons in all papers, that could be persuaded to give them. In 1868 Mr. Jacobs presented his international and inter-denominational uniform plan before the Illinois and New York Conventions. The fourth National Convention after an interim of ten years met in April, 1869, in Newark, N. J., under the presidency of George H. Stuart. Enroute to the convention Mr. Jacobs urged his uniform plan upon a meeting of the New York Sunday School Teachers' Association. He was made chairman of the Superintendent's section in the Newark Convention and secured the endorsement of his plan by three-fourths of the superintendents, reporting to the convention a resolution from his section that "it is practical and desirable to unite all the schools of our whole country upon one and the same series." The convention was ripe for the adoption of the plan but Mr. Jacobs opposed hasty action on the ground that many publishers and writers of lesson series were not yet ready for uniformity. In 1870 thirty or more publications contained lesson notes and expositions upon as many as a half score independent series; those of Eggleston in the Chicago "National Teacher" and Dr. Vincent's "Berean" being largely in advance in patronage and prestige.

The National Executive Committee met in New York, July, 1871, to plan for the fifth National Convention of 1872 in Indianapolis. Mr. Jacobs urged them to instant action, as far as practicable, upon the question of uniformity. The committee decided to call a meeting of all the lesson publishers and writers in New York for the 8th of August, 1871. On the day appointed, under Mr. Jacobs' leadership twenty-nine publishers and writers came together to consider the question of National Uniformity. It was a notable meeting. "To these men, the adoption of Mr. Jacobs' plan meant the sacrifice of copyrights, plates, already prepared and popular schemes of study, aggregating in value many thousands of dollars. It meant far more than this, something that money cannot buy, and which true men hold priceless, the pride of ownership, the joy of authorship, the consciousness of merited success, the sense of leadership and power. No severer test could have been applied." They might have said "Why follow this Chicago enthusiast? He has everything to gain and nothing to lose? What profit or wisdom is there in tearing down the splendid work we have builded to place his castles in the air? Why burn the bridge behind us to follow this dreamer? What they *did* is well worth remembering. They decided by a vote of 26 to 3 to appoint a committee TO SELECT A LIST OF LESSONS FOR THE FOLLOWING YEAR 1872. Jacobs, Vincent, Eggleston, Newton and Dr. H. C. McCook were appointed as that committee. On adjournment of the publishers meeting at 3 o'clock p. m. this lesson committee was immediately convened, and Dr. Vincent urged that the lessons be at once outlined. Jacobs and Newton were compelled to leave the City for the day, promising to return the next morning. It was agreed that the three remaining members, Vincent, Eggleston and McCook, should begin the selection of the course for 1872 under the instructions given by the publishers. After the others were gone these three men met, conferred together, and discussed the proposition in general, then prepared and mailed that same night to the various papers for publication the following card:

"UNIFORM LESSONS—THE FAILURE."

"The undersigned, having been appointed at the conference held at the call of the National Executive Committee, a committee to select a course of lessons for the whole Sunday School public, find it impossible at this late day to select a list of subjects acceptable to all, or creditable enough to put the experiment on a fair basis. The compromise necessary to effect a union at this moment renders it out of the question to get a good list, and with the most entire unanimity we agree that it is best to defer action until the matter shall have been discussed in the National Convention.

(Signed) "EDWARD EGGLESTON,
"J. H. VINCENT,
"HENRY C. MCCOOK,

"New York, August 8, 1871."

Noting the fact that the three men signing and sending forth this card were the authors of the three most popular and widely used lesson schemes—Eggleston's in the "Teacher," Vincent's "Berean," and Dr. McCook's "Presbyterian Lessons"—and that the performance of the duty put upon them by the publishers meant the sacrifice of their study-schemes and the adoption of a new system, to be directed by other men and no longer under their own personal control or bearing their names, their action was certainly *human* and therefore condonable to all except those who have never blundered or come short of duty. But it was not *business*. Their duty was to select lessons, not to proclaim failure. Mr. Lyon, one of the three publishers of the Eggleston lessons, with finer sense of duty than his editor, at once telegraphed Jacobs at Long Branch. Mr. Jacobs hurriedly telegraphed Dr. Vincent to meet him the next morning in New York. "The card must be recalled, and the committee must do its work," were his words. The meeting of the committee, Mr. Newton excepted, was held the next morning. Dr. Vincent frankly admitted that a mistake had been made. Dr. Eggleston followed his example. The following card then written by Dr. Vincent was duly signed by all but Dr. McCook, who was present but declined to reconsider the action of the day before, and was sent to the papers to which the "failure card" had been addressed:

"The undersigned desire to recall the circular forwarded yesterday, entitled 'Uniform Lessons—The Failure.' We desire to state that having reconsidered the whole subject, we have agreed upon a series for 1872. Will you accommodate the Committee by withholding the publication of the former circular? A list of lessons for 1872 will be forwarded soon.

"Edward Eggleston,
"J. H. Vincent,
"B. F. Jacobs."

The lessons for 1872 were selected, comprising two quarters of the Eggleston outlines already announced, one from the Berean, and one selected by the committee of three. Such is the history of the first tentative national or international course.

The climax came the following year, 1872, at Indianapolis, in the formal adoption by the Fifth National Convention of the Jacobs' plan of uniformity. Dr. P. G. Gillett of Jacksonville was the president of the convention and it has ever since stood out as a very notable one. Twenty-two states and one territory were represented by 338 delegates, besides men from Canada, Great Britain and India. Communications were received from leading workers in Scotland, France, Switzerland and Holland. Dr. H. C. Trumbull of the Sunday School Times was secretary of the convention. The giants were all there. Much of the time of the convention was given to the discussion of the one supreme question.

Mr. Jacobs introduced the following resolution:

"*Resolved,* That this Convention appoint a committee to consist of five clergymen and five laymen, to select a course of Bible lessons for

a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best; and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the first of August, 1872; and that this Convention recommend their adoption by the Sunday Schools of the whole country; and that this committee have power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."

Jacobs led the memorable discussion with five clean-cut points: That such uniformity would be better for the scholars, for the teachers, for the parents, for the pastors, and for the lesson writers. Dr. Eggleston opposed the resolution strongly, declaring that it was a "movement backward." Dr. Vincent was finally called to the platform and said: "A year ago I opposed the scheme of national uniformity. To-day I am thoroughly converted to the other side." And declared that he was so completely converted that although his denomination was now in the sixth year of the Berean system, they were ready to break every stereotype plate, abandon their selections, and begin *de novo,* on the broadest platform.

The resolution of Mr. Jacobs was adopted with a dissenting minority of only ten votes. The convention midst great enthusiasm sang the Doxology. Mr. Jacobs asked that the brethren of the British Provinces appoint a committee of conference with the Lesson Committee named by the Convention. The convention appointed the first lesson committee as follows: Clergymen, Rev. J. H. Vincent, D. D., New Jersey, Methodist; Rev. John Hall, D. D., New York, Presbyterian; Rev. Warren Randolph, D. D., Pennsylvania, Baptist; Rev. Richard Newton, D. D.,Pennsylvania, Episcopal; Rev. A. L. Chapin, L. L. D., Wisconsin, Congregational. Laymen, Prof. P. G. Gillett, L. D. D., Illinois, Methodist; George H. Stuart, Pennsylvania, Presbyterian; B. F. Jacobs, Illinois, Baptist; Alexander G. Tyng, Illinois Episcopalian; Henry P. Haven, Connecticut, Congregational. Canadian members were added later, as follows: Rev. J. Munro Gibson, D. D., Quebec, Presbyterian; A. MacAllum, Ontario, Methodist.

Jacobs' long dream was realized. The vision he had seen upon the mount had become incarnate. If ever the future historian of the Church shall suspend his pen, in doubt as to whose brow the laurel should adorn for the discovery or invention of the International Lessons, as a world-wide system of uniformity in Bible study, he is referred to the following testimonies, given in the heat of the battle long ago by the two men who of all others knew most of the inception, progress and final success of the great movement, and who in pocket and prestige, as natural business competitors of the movement, sacrificed most by its adoption!

Edward Eggleston, in the April "Teacher" of 1870, wrote: "Recently a Synod in New York, and members of the Brooklyn Sunday School Union, and Mr. Tyler in the Independent, and Mr. Vincent, have all talked of uniformity; but we give fair warning if the blessed time ever does come when all the children study one lesson, we shall

give the credit to B. F. Jacobs; he, and no one else, is the 'original Jacobs!"

Bishop John H. Vincent, in his "Modern Sunday School," published in 1887, wrote: "While the author claims the honor of having originated the two great lesson systems—the National (of Chicago) and Berean (of New York)—in 1868 respectively, and of having prepared and published the first of the now popular 'lesson leaves,' all of which made possible the conception of a 'National System,' it is to B. F. Jacobs, of Chicago, that the honor of the conception belongs. And to him, moreover, belongs the honor of having secured the experiment when the 'odds' were against him."

From the time of their adoption, the International Lessons have been under the fire of criticism. The Lesson Committees have invited criticism and have profited by them. They have taken these criticisms on the theory that the critics were honest and have thoroughly tested the suggestions and if they stood the tests, they were used, but if not, the committees have the satisfaction of knowing that the criticism was harmless. One of the most persistent criticisms has been that the system is "scrappy," "fragmentary" of "a hop-skip-and-jump" or even the "kangaroo" system. If those critics had closely studied the "Old Book" of the Sunday School they would have found that the Bible moves by great leaps. Genesis with only 50 chapters covers a period of 2,500 years of the most important personages and great events, even on the theory that the creation was 4,000 B. C., but if our scientific friends are correct and that from creation to Christ was one of time then the difficulties are increased for the critics. "The Acts of the Apostles" covers a generation of time and warrants the conquests of Christianity and yet the record passes over in almost perfect silence 8 of the 12 apostles. Another objection to the International lessons is that it is folly to set the child, the youth and the adults at study upon the same Bible lesson. If suited to the child it is unsuited to the adult. I don't think that necessarily follows. I have children and grandchildren and these after a certain age sit around the family table and partake of the same food. Some ministers were trying to define "Faith" in a certain home where there was a small girl; the preachers discussed the matter for considerable time, and when one would suggest a definition another would immediately pick it to pieces. After the learned gentlemen had finished their meal and had retired to another part of the house, the little girl spoke up and said: "I know what "faith" is." The ministers said: "What do you say Faith means?" The child replied: "It means taking God at his word and asking no questions." Now I submit that no theologian can give a more complete and scientific definition, and the more you try to pick it to pieces the more securely it pulls together. If more of us grown-ups would apply the same rule to much that we quibble and haggle about in the Old Book we would be much happier and the upward pull of our lives would be far more powerful.

Some of the denominations are beginning to treat the International Lessons now for the entire school. *Grade the treatment and not the text.* But the Sunday School work is no place for captious, carping

criticism. Select the best you can find for the needs of your class or school and then make it a part of your very life and out of the deepest depths of your being teach each lesson, realizing that you must give an account of that hour's work, and live the kind of a life you want your scholars to live and the kind you will wish you had lived when the Books are Opened.

THE INTERNATIONAL GRADED LESSONS.

The idea of graded lessons evolved with the Sunday School. Even before the adoption of the uniform lesson in 1872, there were quite a number of graded lessons issued and used in America. So strong was the pressure for the uniform lesson at the Indianapolis Convention in 1872, that the vote for such lesson as against the graded system was carried in spite of the strong and determined opposition. The great success of the uniform lesson for perhaps fifteen years seemed to be so strong that little was heard of the revival of the graded lesson. Strong and vigorous criticisms were made of the uniform lessons and only partially answered by the comment writers who prepared the graded lessons on the scripture being intended for different departments of the school. Rev. Erastus Blakeslee promulgated a series of inductive graded lessons which, in the opinion of many elementary workers, was not found in the uniform lessons.

Dr. C. R. Blackall, one of the Old Guard of Illinois and later of the American Baptist Publication Society in Indianapolis, issued in 1893 lesson quarterlies which were the outgrowth of the uniform lessons. While this was utilized largely by his denomination, it was not permanently successful.

In 1893 at the Seventh International Convention at St. Louis through the leadership of Mr. Israel P. Black and Mrs. M. G. Kennedy, backed by a strong company of primary teachers, passed the following resolution: "That as a company of primary teachers we earnestly desire the continuance of this plan (the Uniform system), confident that the International Lesson Committee will carefully consider the little children in the selection of the lesson material." The lesson committee took the resolution in the spirit in which it was given.

The Lesson Committee, at a meeting in Boston in December, 1893, prepared and issued a circular inviting suggestions from Sunday-school workers and organizations as to best method of promoting the International Lesson System. Some of the points mentioned in the circular were: "Separate Lessons for the Primary Classes; 2. Lessons for Adult and University Classes; 3. Graded Lessons; 4. Lessons not in the Bible, but about the Bible."

The idea of the graded lesson dated back as early as 1870 to organization in Newark, N. J., called "The Newark Association of Infant Class Sunday School Teachers," under the leadership of Mrs. Samuel W. Clark, the mother of Dr. Joseph Clark, formerly General Secretary of the Ohio Association, but now the General Secretary of the New York Association, who is also known as "Timothy Standby" of

these modern times. For ten years she trained and guided these Primary workers, using at first her own lessons and then the Berean Series. In the early nineties Mrs. J. W. Barnes, the Elementary Secretary of the International Sunday School Association and Miss Josephine Baldwin, were found among its corps of primary teachers. In 1894 Miss Bertha F. Vella, on the suggestion of the Lesson Committee, sent out a circular to all Primary Union lesson writers and teachers suggesting that a series of questions should be submitted to the Lesson Committee at its meeting in Philadelphia, March 14, 1894. Several hundred replies were made and at the meeting of the Executive Committee of the International Primary Teachers Union in March, 1894, they adopted the following resolution: "That we recommend to the Lesson Committee now in session in Philadelphia, that they select a separate International Lesson for the Primary Department, to begin January 1, 1896, and that it consist of one-half the length of time used to cover the regular course; (2) that it is the judgment of the Executive Committee of the International Union of Primary Sabbath School Teachers that this separate and special Primary course should be in addition to the regular course, and shall not interfere with the present lesson helps, which are prepared for the Primary Department, but it shall be optional for each denomination to prepare helps for the Primary Department, as at present upon this course, and it shall be optional for each school to adopt this course;" these resolutions were signed by Mrs. M. G. Kennedy, Mrs. S. W. Clark, Mrs. James S. Ostrander, Israel P. Black and Wm. N. Hartshorn.

On the next day, at the invitation of the Lesson Committee, representatives of several organizations and of denominational publishing houses, editors, Sunday-school officers and workers, met with the Committee to discuss the various matters pertaining to said Lessons. Dr. C. R. Blackall strongly favored the issuance of the Graded Lessons. Mr. Black presented the above resolutions which was earnestly endorsed by Mrs. Kennedy and Mr Hartshorn.

The Lesson Committee appointed a special committee of three, B. F. Jacobs, Prof. J. D. S. Hinds and Dr. Warren Randolph, "to confer with the International Primary Teachers Union, with lesson publishers who already have separate Primary courses, with the Correspondence Committee in London, and with such others as they may select, to procure outlines of a Primary course to be submitted to the whole Lesson Committee, to assist them in making up a separate Primary course."

Such a course was formally issued in the fall of 1895, described as the Optional Primary Lessons for 1896. Several courses of Lessons for the beginners were published, but none were entirely satisfactory, yet their favor continued to grow and increase and at a conference of the Lesson Committee in Philadelphia, March 17, 1897, of Sunday-school specialists, publishers, editors, comment writers, teachers and others was held and many suggestions made in reference to the various courses of lessons. A special committee consisting of Messrs. Schauffler, Pepper, Rexford, Jacobs, and Dunning, was appointed and at the con-

vention at Atlanta the committee reported that is could not at present unite on any separate plan of lessons for primary classes which would be generally accepted in connection with the International Lesson System.

At a meeting of the Lesson Committee in New York, April 25, 1900, a standing Subcommittee on Graded Lessons was appointed consisting of Drs. Schauffler, Potts, and Hinds, and on April 16, 1901, the Editorial Association, an organization of editors, publishers, and comment writers, was formed in New York City for the purpose of advocating a separate course of lessons for one year, for beginners in Bible study, of six years and under and for a further course of two years that shall be topical and historical, for the adult or Senior classes. These resolutions were signed by M. C. Hazard, C. R.Blackall, W. J. Semelroth, and J. A. McKamy.

The resolutions so impressed the Lesson Committee that it appointed two subcommittees: (1) Drs. Dunning, Schauffler, and Sampey to prepare a two years' course for advanced students; (2) Drs. Schauffler, Hinds, and Rexford, and Messrs. Jacobs and Pepper to prepare a Beginners' Course of one year. At the same time Dr. Potts, the chairman of the Committee, was requested to confer with the British Section on the new departure.

A Beginners' Course for one year, prepared by a joint committee of the Lesson Committee and the Primary Union, was issued December, 1901, and soon used in many schools.

At the Denver Convention in June, 1902, the advocates of the Uniform Lessons and the Graded Lessons again were in conflict. The Lesson Committee reported that one of its subcommittees had prepared an advanced course of Lessons, and that it was ready for publication at the option of the convention. This caused much discussion and the convention finally passed the following resolutions: (1) *Resolved,* that the following plan of lesson selection shall be observed by the Lesson Committee to be selected (chosen) by this Convention. One Uniform Lesson for all grades of the Sunday-school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional beginners' course for special demands and uses, such optional course not to bear the official of 'International Lesson.' " (2) Resolved, that at this time we are not prepared to adopt a series of advanced lessons to take the place of Uniform Lessons in the adult grade of the Sunday School." The elementary workers in the Denver Convention tendered a vote of thanks to the Lesson Committee for the one year Beginners' Course.

At the Lesson Committee's meeting in Washington, D. C., April 15, 1903, the Subcommittee appointed at Denver reported that it had completed the two years'course, after much conference and correspondence with the Primary teachers in various parts of the country, and the course was adopted and designated as an "Optional Two Years' Course for Beginners."

A conference of the International Executive Committee, the Editorial Association, and other Sunday-school workers, was called and met at Winona, Indiana, in August, 1903. The publishers had prepared for this meeting by sending out a circular proposing the discussion of the question: "Which is better, an International Lesson, uniform for all grades, or an International Lesson uniform within certain defined grades?" These questions aroused great interest at the conference and a frank and a full discussion was had of the entire Graded Lesson idea. Even in the earnest discussion of these questions, every one conceded the necessity of retaining the Uniform Lessons for the majority of Sunday Schools. At the International Convention at Toronto, in June, 1905, the Elementary workers sent a message of thanks to the Committee for the Beginner's Course and requested the preparation of a Primary Course as soon as possible. The convention adopted the recommendation that the Lesson Committee be authorized to prepare an Advanced or Senior course. The Lesson Committee appointed Drs. Schauffler, Sampey and Rexford to prepare such a course.

The first series prepared by this committee was not satisfactory to the Editorial Association. In response to this treatment the Subcommittee asked for suggestions from the Association. After considerable examination, the Subcommittee did not adopt any of the suggestions, but decided to prepare another course for 1907 on "The Ethical Teaching of Jesus," as an advanced course in accordance with the resolution of the Toronto Convention. The denominational publishers manifested little interest in such a course. Some adult classes used the Lesson Committee's lists without any published helps. The Lesson Committee also prepared and issued advanced courses for the years 1908 and 1909, but the publishers either neglected or refused to publish the same.

In August, 1906, the International Executive Committee gave Mrs. J. W. Barnes, the Elementary Superintendent of the International Association, considerable freedom in working out a plan of graded lessons. She was instructed to cooperate with the Lesson Committee and editors and others in the preparation of such lessons and to report to the Primary Committee of the Executive Committee any findings which she might have for their consideration and approval.

In order to secure the united action toward a common goal, Mrs. Barnes called together and organized at Newark, N. J. in October, 1906, a group of Elementary workers who were especially interested in the Graded Lessons. These workers were from different denominations and of manifested, intense interest in their work and were designated afterwards as the "Graded Lesson Conference."

This conference invited the Lesson Committee to select a committee "to assist, supervise, or make suggestions" regarding the conduct of this conference. The conference decided that its task should be the preparation of these for the Primary and Junior grades, together with a revision of the Beginners' Course then in use. The work was to be performed without any publicity whatsoever until the whole task should be completed. The lessons were to be the property of the Conference, and not that of any one person.

Within a year several denominations asked that the members of the Conference representing their respective churches should act as official members and offered both financial and editorial aid in the work. In March, 1907, Mrs. Barnes wrote in a letter to Dr. Schauffler, Secretary of the Lesson Committee, setting forth the ideas of this Conference and professing their loyalty to the Uniform Lessons and recognizing the demand for Graded Lessons in a proportion of Sunday Schools too large to be further neglected.

The secretary of the Lesson Committee replied that the matter would be brought before the Lesson Committee at its next meeting in Boston in April, 1907, and that thus far the Lesson Committee had had no instructions to issue a graded course of lessons. After a thorough discussion of the matter the Lesson Committee agreed to recommend to the Louisville Convention in 1908, "that the Lesson Committee be authorized to prepare a fourfold grade of lessons as follows: (1) A Beginners' Course, permanent, for pupils under six years of age. (2) A Primary course, permanent, for pupils between six and nine years of age. (3) A General Course as at present planned for pupils over nine years of age. (4) An Advanced Course parallel with the General (or Uniform) courses to be prepared by each Lesson Committee for such classes as may desire it."

The Graded Lesson Conference pressed on steadily towards its goal and by careful and judical work brought to its support the co-operation of several of the leading denominations until finally the Editorial Association, of which Mr. C. G. Trumbull was chairman, was requested to confer with the Conference and give it such aid as it should need.

Mr. W. N. Hartshorn, Chairman of the Executive Committee, who was familiar with the work and progress of the "Graded Lesson Conference," called a conference of leading Sunday School workers to meet in Boston, January 2, 1908. In this conference were representatives of the International Executive Committee, of the Lesson Committee, of the Editorial Association and of the Graded Lesson Conference. In all it brought fifty-four men and women together and the results were crystalized in the following resolutions: (1) "That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday Schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development." (2) "That the need for a graded system of lessons is expressed by so many Sunday Schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School."

This Conference cleared the way in the near future to plan definitely for Graded Lessons and the Conference turned over to the Lesson Com-

mittee for its consideration the lessons it had prepared in the three departments, namely, Beginners, Primary, and Junior.

Before any definite action could be taken by the Lesson Committee, action had to be taken by the International Convention, and in its report in the Louisville Convention in June, 1908, the Lesson Committee recommended the findings of the Boston Conference and the Convention heartily and unanimously adopted the report.

The Seventh Lesson Committee as soon as it was elected at Louisville, took steps to carry out the letter and spirit of the resolution. A strong Subcommittee on Graded Lessons was appointed and instructed to proceed at once with its definite task that there might be an understanding with the publishers as to the method and order of issuance of the Graded Lessons, the Lesson Committee held a conference with representatives of the principal publishing houses at the close of the convention.

The Subcommittee carefully scrutinized the lessons thus prepared and distributed the material to more than seventy expert Sunday School critics, carefully considered the criticisms which were returned and issued three lists in the final form to the lesson writers in January, 1909, where in the spring of 1910, less than eighteen months after the first lists of Graded Lessons were issued—criticisms of the lessons appeared, which arose mainly in the South. These attacked an alleged absence of doctrine, the presence of extra-biblical lessons, the omission of many important topics, and an attempted interpretation of the Scriptures for the Sunday Schools. The Southern Baptist Convention and the Southern Presbyterian Church passed resolutions at their respective Conventions criticising the Graded Lessons submitted.

At its meeting in Washington D. C. in May, 1910, lasting nearly a week, the Lesson Committee earnestly discussed the threatening situation and to protect its subcommittee voted "that the Lesson Committee as a whole for the future assume the same responsibility for the preparation, revision and publication of the Graded Lessons as for the Uniform Lessons." At a meeting of the Lesson Committee in Chicago, in December, 1910, the following resolutions were unanimously adopted: "WHEREAS, The constituency of the International Sunday School Association is divided with respect to the use of extra-biblical lessons in the Graded Series now in course of preparation; and, WHEREAS, We desire to meet the varying needs and wishes of our large constituency; therefore,

"*Resolved*, First, That we adhere to the historic policy of making the Bible the textbook in the Sunday School, always providing the best possible courses from the Bible for the use of classes in every grade of the Sunday School.

"Second. That a parallel course of extra-bibical lessons be issued with our *imprimatur*, whenever, and to the extent that, there is sufficient demand for them on the part of Sunday-school workers; the regular Biblical and the parallel extra-biblical courses alike to pass under the careful scrutiny of the Lesson Committee as a whole before being issued, and the extra-biblical lessons also to be related as closely as possible to the Scriptures.

"Third. That the Graded Lesson Subcommittee be instructed to provide Biblical lessons wherever lessons of extra-biblical material occur in the seven years' Graded Lesson Courses issued prior to May, 1910, making such minor changes as may be involved in carrying out this provision."

The issuance of the full Biblical Series for the extra-biblical material removed the objections urged by the Southern Baptist and Presbyterian denominations.

Having been a member of the International Convention since the death of our beloved B. F. Jacobs in 1902 and much of the time the chairman of the Elementary Committee, I have been in the midst of the controversy in regard to the Graded and Uniform Lessons. Mrs. J. W. Barnes was Secretary of that Department from 1905 to 1911, and she was followed by Mrs. Mary Foster Bryner, both of whom were fine Elementary teachers and enthusiastic advocates of the Graded System. Personally I believed that it was not adapted to and would not be used in many schools, and yet in many others it would be used and as it was simply a means to an end, the proper development of the child, I was perfectly willing that these experienced teachers and many others of like belief should have the very best lesson systems for their particular school that the International Association could supply.

CHAIRMEN OF THE EXECUTIVE COMMITTEE.

Edward Eggleston of Chicago was elected chairman of the Executive Committee in 1869, Benjamin F. Jacobs of Chicago in 1872, and resigned in 1902, and Andrew H. Mills of Decatur was elected in 1902 and was relieved at his own request in 1914, which he put in the following appeal to the Convention at the close of the annual report:

"Twelve years ago there came to me your unexpected and unsought call to the important, responsible and honorable position as chairman of this great committee, and you did me the great honor of a unanimous election and have repeated it each succeeding year since that time, and, in addition, you have four times unanimously elected me as your representative on the International Sunday School Association Executive Committee for a period of three years each, and I assure you that such confidence and devotion have made a deep impression on my heart and life, and have been a great inspiration to me in the midst of the arduous duties of these trust positions during these dozen years.

I have given you the best service of which I have been capable, both in the State and the International Associations. Many very important problems have been presented in each and have been solved. Some mistakes have been made, but looking back to-day over the entire period, as great progress has been made in the Sunday-school work, as represented by these Associations, as in any department of human industry or religious work. Many choice spirits have been met and splendid life friendships formed which grow dearer as the twlight deepens. For all these tokens of your confidence and love, your fidelity and enthusiastic loyalty and cooperation I thank you out of an overflowing heart.

The time has now arrived when the Master's work imperatively demands younger men with an abundance of red blood, with broad vision, true heart, clear head and unbounded enthusiasm and devotion to this great work. I would suggest that you now divide the work, selecting one man as chairman of this great committee and another man to be your representative on the International Executive Committee; thus you will have the best that is in the two picked men, each will have more time and opportunity to study and solve the peculiar problems of his own field, and not have his energies divided between the two. Either one of these positions is a man's job—plus. No man can fill either unless he be endued from on high and the presence of the Almighty hovers over him like the pillar of fire and cloud overshadowed the Israelites in the wilderness.

During all these years my relation with all the members of these important committees, with the general secretaries, field workers, office force, and all other workers, have been the most cordial and pleasant, and while we may not all have seen all problems from the same angle or reached the same conculsion, yet when a conclusion was reached there was no opposition shown, but hearty accord and brotherly feeling pervaded both committees; so I leave these positions and also as a member of this committee at the close of this convention with no unkind thought or feeling against any one, either in the State or International field, but with only the kindliest feelings and tenderest recollections of those most pleasant years of my life and an earnest and fervent prayer that the Master will come into the heart and life of my successor on both committees in a marvelous way and they shall be instrumental in His Name in assisting in leading the Sunday-school hosts of America to achievements lying beyond the keenest vision of the foremost Sunday-school expert in the world of to-day.

The Convention released Mr. Mills and elected as Chairman Mr. Lyman B. Vose of Macomb, who has been re-elected every year since and has made a fine and capable chairman.

The Convention elected Mr. George Cook as its member of the International Committee and Prof. Frank Ward as alternate. The International Executive Committee increased Illinois representation on account of increase in Sunday School enrollment and it elected Mr. Andrew H. Mills a member and W. S. Rearick alternate as published in the Trumpet Call July 6, 1914.

ILLINOIS SUNDAY SCHOOL CONVENTIONS.

1	Dixon	*Rev. W. W. Harsha	1859
2	Bloomington	*R. M. Guilford	1860
3	Alton	*E. C. Wilder	1861
4	Chicago	*Rev. S. G. Lathrop	1862
5	Jacksonville	*Isaac Scaritt	1863
6	Springfield	*A. G. Tyng	1864
7	Peoria	*Rev. W. G. Pierce	1865
8	Rockford	*P. G. Gillett	1866

9	Decatur	*Wm. Reynolds	1867
10	DuQuoin	*B. F. Jacobs	1868
11	Bloomington	*D. L. Moody	1869
12	Quincy	*P. G. Gillett	1870
13	Galesburg	*J. McKee Peeples	1871
14	Aurora	*C. R. Blackall	1872
15	Springfield	*J. F. Culver	1873
16	Champaign	*D. W. Whittle	1874
17	Alton	*R. H. Griffith	1875
18	Jacksonville	*D. L. Moody	1876
19	Peoria	*E. C. Hewitt	1877
20	Decatur	*Rev. F. L. Thompson	1878
21	Bloomington	Rev. C. M. Morton	1879
21	Galesburg	*Wm. Reynolds	1880
23	Centralia	*J. R. Mason	1881
24	Champaign	O. R. Brouse	1882
25	Streater	Rev. Wm. Tracy	1883
26	Springfield	T. P. Nisbett	1884
27	Alton	John Benham	1885
28	Bloomington	L. A. Trowbridge	1886
29	Decatur	*J. R. Gorin	1887
30	Rockford	H. T. Lay	1888
31	Mattoon	Frank Wilcox	1889
32	Jacksonville	*R. W. Hare	1890
33	Danville	W. C. Pearce	1891
34	Centralia	Rev. H. C. Marshall	1892
35	Quincy	*J. L. Hastings	1893
36	Peoria	*Henry Augustine	1894
37	Elgin	W. S. Weld	1895
38	Champaign	R. C. Willis	1896
39	Belleville	Rev. H. E. Fuller	1897
40	Galesburg	*John Farson	1898
41	Decatur	*J. B. Joy	1899
42	Paris	A. H. Mills	1900
43	Bloomington	*Knox P. Taylor	1901
44	Sterling	H. R. Clissold	1902
45	Taylorville	H. P. Hart	1903
46	Mattoon	Dr. A. R. Taylor	1904
47	Clinton	Rev. Henry Moser	1905
48	Kankakee	Rev. J. G. Brooks	1906
49	East St. Louis	J. B. Sikking	1907
50	Dixon	W. W. Rosecrans	1908
51	Peoria	F. D. Everett	1909
52	Olney	Dan Z. Vernor	1910
53	Quincy	J. M. Dunlap	1911
54	Elgin	Geo. E. Cook	1912
55	Beardstown	E. H. Kinney	1913
56	Carbondale	A. H. Mills	1914
56	Chicago		

57 Danville ..... Rev. H. G. Rowe.....1915
58 Springfield ..... John H. Hauberg.....1916
59 Kewanee ..... Charles W. Watson.....1917
60 Peoria 1918

You will notice that four, Messrs. D. L. Moody, 1869-1876, Dr. P. G. Gillett, 1868-1870, William Reynolds, 1867-1880, and A. H. Mills, 1900-1914, have each served twice as President of our Association.

ILLINOIS GENERAL SECRETARIES.

HERBERT POST was in 1863 elected the first general secretary and treasurer of our Illinois Association and served without salary until 1873 when

E. PAYSON PORTER of Chicago was elected as Mr. Post's successor and he was succeeded by

C. M. EAMES of Jacksonville who held such position until 1883 when he was succeeded by

W. B. JACOBS who held the position for twenty-nine years and he was succeeded by

HUGH CORK in 1912, who resigned in 1916 and was succeeded by CHARLES E. SCHENCK who is our present Secretary.

SECRETARIES TO OTHER STATES.

Illinois has furnished other States with first-class General Secretaries as follows:

W. G. LANDES to Pennsylvania,
JOHN C. CARMAN to Colorado,
H. M. STEIDLEY to Nebraska,
HUGH C. GIBSON to Southern California,
H. E. LUFKIN to Maine,
W. J. SEMELROTH to Wisconsin,
ARTHUR T. ARNOLD to West Virginia and later to Ohio,
GEORGE W. MILLER to North Dakota,
W. C. MERRITT to the North West, and
STUART MUIRHEAD to Alberta, Canada.

The following are new members of the Executive Committee during the years 1913 to 1916 under Mr. Cork's Administration, and many of the old members mentioned on page 76 are still acting:

J. M. Dunlap.	E. H. Kinney.	J. H. Collins.
Robert T. Brown.	J. L. Schofield.	W. D. Kimball.
Hugh S. McGill.	C. W. Watson.	J. P. Lowry.
Dr. S. A. Wilson.	J. C. Wells.	
Thomas S. Smith.	Dr. R. E. Hieronymus.	

The following are the new members of the Executive Committee during the years 1916 to 1918 under Mr. Schenck's Administration:

H. H. Morse, Clarence L. DePew, Alexander Anderson, Charles A. Wetzel.

DENOMINATIONAL COOPERATION.

At the State Convention at Elgin in 1912 tne executive committee by A. H. Mills, its chairman, asked the convention to permit each denomination in the State having a Sunday School membership of fifteen thousand or more, to appoint one of their representatives, other than a salaried officer, as a regular member of the Illinois Sunday School Executive Committee, which was unamiously voted and General Secretary Cork was instructed to inform the denominations and request them to appoint a temporary member until their next annual denominational State meeting when such bodies will be asked to elect such member. At a subsequent meeting the denominational representation was reduced from fifteen thousand to ten thousand, thus allowing additional denominations to be represented.

The denominations which have an enrollment of 10,000 Sunday-school members, or over, in Illinois, were quick to respond to the invitations for the appointment of a representative on the State Executive Committee, and they have also recognized this courtesy and that Illinois has set the example for all other State Associations in seeking to bind denominations and state organizations more closely together so that the State Association can render a larger service to the denominations within the state than it is possible for them to do without the denominations have specific representatives selected by themselves. The questions of policy can be viewed from different angles and standpoints and a position taken which is the strongest possible in which the matter can be placed, so that when a plan is adopted it may receive the hearty endorsement of all the Sunday School forces within the State, so concentrated that it makes these plans at once effective and potent.

DENOMINATIONAL REPRESENTATIVES FOR 1914-1915.

Baptists.....Hon. Owen Scott
Congregationalists.....Prof. Frank Ward
Disciples.....Mr. J. P. Lowry
Lutherans.....Rev. H. M. Bannen
Methodists.....Dr. E. T. Evans
Presbyterians.....Prof. G. L. Robinson
United Brethren.....Bishop Mathews

The Denominational Representatives for 1915-16 were the same as the preceding year, except Methodist, Rev. J. S. Dancey taking the place of Dr. Evans; Presbyterian, Rev. J. N. McDonald taking the place of Prof. Robinson; United Brethren, Rev. S. E. Long taking the place of Bishop Mathews; Evangelical Association, Rev. G. A. Manshardt.

The Representatives for 1916-17 same as preceding year, except:
Presbyterian.....Dr. R. H. Beattie
Congregationalist.....Dr. James M. Lewis
Disciples.....Clarence L. DePew
United Evangelical.....Rev. Henry Moser

The Representatives for 1917-18 same as preceding year, except:

Disciples.....Rev. H. H. Peters
Evangelical Association.....Rev. J. H. Staum
Lutheran.....(to be supplied)
Methodist.....(to be supplied. Dr. Dancy, Chaplain in France.)

These representatives have been men of fine spirit and they have shown great interest in the work of the Association and we believe it would be a wise step for each State Association to take, for it more fully unites the forces of righteousness into one strong force.

SUNDAY SCHOOL STATISTICS FOR 1917-1918.

GENERAL SECRETARY SCHENCK'S REPORT:

Sunday Schools	6,798
Officers	41,415
Teachers	61,138
Pupils	733,301
Cradle Roll Members	87,811
Home Department Members	54,251
Making a grand total of	984,714

OUR COLORED BROTHERS.

Booker T. Washington at the International Sunday School Convention at Louisville, Ky. in 1908 among other things said:

"Another thing that we are learning as a race is that we have got to keep our feet upon the earth. A short time ago I met an old colored man who had learned this lesson. I said, "Uncle Jake, Where are you going?" "I'se gwine to camp-meeting." I said, "Are you able to go to camp-meeting and spend a week in singing and shouting?" "Yes, I ain't been to camp-meeting fo' eight yeahs and I'se gwine dis yeah fo' suah. Eight yeahs ago Ah went to Tuskegee, and Ah heard you teach de people to send dere chillen to Sunday-school, an' build churches an' day schools, and save their money an' have a bank account, and Ah been following yo' advice for eight years an' Ah got fifty acres of land, an' done paid de las' dollar on dat land, and sah I'se a right to go to campmeeting dis yeah. I'se done saved mah money, ain't spent it fo' whiskey an' snuff an' cheap jewelry; I'se a nice house on de land, fo' rooms, painted inside an' outside, and Ah done paid de las' dollar on de house, and Ah suah got de right to go to camp meeting dis yeah. See dis wagon? Dis is Jakes' wagon. When Ah first got free Ah bought a buggy, but Ah found a man has got to ride in a wagon befo' he rides in a buggy, an' Ah've done sold de buggy an' bought a wagon and Ah've done paid de las' ten cents on de wagon, and shuly, de wagon has a right to go to camp-meeting. See these two big black mules? Dese is Jake's mules, Ah've done paid de las' dollar on de mules, dere is no mo'gage or debt on dem, an's suah de mules has a right to go to camp-meeting, too." Then he pulled a cloth from a basket and said, "Do you see dat co'n bread an' meat in de wagon? No sto' bought bread fo' me. I raised de co'n and

de ole woman cooked de bread, an' I rased de pigs an' de ole woman cooked de meat, an' we is all gwine to camp-meetin, an' we is all gwine to shout, and have a gret big time because we got money in our pockets and got religion in our hearts." * * *

"I would remind you of his progress educationally. One hundred per cent were ignorant at the end of slavery; a few years afterward only two per cent of us could read or write; at the present time, a little over forty years after slavery, fifty-seven per cent of us can both read and write. Do you know in all history a record which can begin to equal that? In the words of your own great fellow-citizen, Henry Watterson, "The world has never witnessed such progress from darkness into light as the American Negro has made within forty years."

Our progress does not stop with material possessions and education. In porportion as our people have the Sunday-school and the church and the day school and the college and the industrial school, they become a more religious people. It is not true that the penitentiaries and jails are full of men and women who have been educated at colleges and universities. I ask anyone to make the test. Go through the jails and penitentiaries of the South, and you can not find fifty men and women with college diplomas or industrial school diplomas. The people in the jails or in prison have had no chance, they are the ignorant, the ones who are away down, and it is our duty to take them by the hand through the church and Sunday-school and help lift them up; and in proportion as we do that we will meet our reward.

And as a race of people we do not get discouraged. We remember that in slavery we were property; in the province of God we came out of that institution American citizens. We went into slavery without a language; we came out speaking the proud Anglo-Saxon tongue. We went into slavery pagans; we came out of slavery with the Bible and Sunday-school literature in our hands.

There is a great duty and responsibility resting upon the young white people and the young black people of this country. Some days ago I was in the city of Richmond, and I heard a story concerning an old black man there. He was living in the same home where his mistress lived during slavery, and she had planted with her own hands a rose-bush in the yard. A new tenant took possession, and the new mistress said to this old colored man, "Dig up that rose-bush." The old man hesitated, and with a tear in his eye, shook his head and went behind the house. Again the lady came out and said, "Dig up that rose-bush," and he came up to her, touched his hat and made a polite bow and said, "Missus, I likes you, I want to obey you, but Missus, you don't understand; these old hands can't dig up that rose-bush; that rose-bush was planted fifty years ago by my old Missus, and these hands can't dig it up; you must excuse me, Missus." The feeling of sympathy, the feeling of friendship between the black people and the white people in the Southland was planted here years ago by our forefathers. We who are following in their

foot-steps, black and white men, must not dig up that old rose-bush. We must nurture it with our tears and with our love and with our sympathy, and as we do it we will have the blessing of Almighty God."

Many of our negro schools are doing fine work with and for their young people, and our Association has ever been as ready and willing to help them as the white schools or the schools of any other of our divers nationalities that are thronging our cities. God is bringing to our very doors the children of all races from all climes to receive the Bread of Life that He has given to us. He is asking us "How many loaves have ye. Go and see?" It is our duty to go and ascertain, report and bring "our all" like the laddie in the parable and we must have greater faith than to say: "But what are these among so many?" *Obey the Master is your duty and mine and the multitude of all nationalities will be fed and there will be bread enough and to spare.*

"GET SOMEBODY ELSE."

Did you ever hear these words in reply to a request to teach a class or assume a responsibility, or perform some act for the uplift of the community; or to relieve some cause of distress; or to lead some meeting, or contribute some helpful service? This feeling I often fear is the cause of much of *our failure* to reach our highest duty and responsibility. Paul Lawrence, Dunbar's little poem teaches us an important lesson:

"Get Somebody Else.
The Lord had a job for me,
But I had so much to do,
I said, "You get somebody else,
Or wait till I get through."
I don't know how the Lord came out,
But He seemed to get along,
But I felt kind o' sneakin' like—
Knowed I'd done God wrong.

One day I needed the Lord—
Needed Him right away;
But He never answered me at all,
And I could hear Him say,
Down in my accusin' heart:
"Nigger, I'se got too much to do;
You get somebody else,
Or wait till I get through."

Now, when the Lord He have a job for me,
I never tries to shirk;
I drops what I have on hand,
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through;
Nobody else can do the work
That God marked out for you."

ELEMENTARY DEPARTMENT.

ITS PLACE AND POWER.

(Mrs. Mary F. Bryner.)

"The Elementary Division is important because it includes nearly one-half of the Sunday-school membership. All pupils under their teens, during the changing periods of childhood, are claimed for its departments, known as the Cradle Roll, Beginners, Primary, and Junior.

The Cradle Roll reaches parents and children, establishing cooperation with the home. During childhood early and lifelong impressions are given of the Heavenly Father's goodness and care, and the Saviour's special interest and love for the children. Elementary work deals with childhood in the story, memory, and habit-forming periods. Elementary teachers were the first to arrange a special course of training, including child study, as well as Bible study methods and principles. Child study emphasizes the need of closer grading, so that the Elementary Division is usually more definitely graded than the remainder of the school.

Child study and closer grading created an ever-increasing demand for lessons so graded as to "meet the spiritual needs of the pupil in each stage of his development." During the past year (1910) Graded Lessons have been provided by the International Lesson Committee covering the two years Beginners, three years Primary, and four years Junior work.

We must save the children to save America."

CRADLE ROLL.

The Cradle Roll aims to deepen the feeling of responsibility of parents for imparting early spiritual impressions and training in the baby's life. It seeks to establish a closer bond of sympathy between the church and home through interest in the youngest children. Mr. Lawrence says: "It is to take a mortgage on the baby and foreclose it when the baby is three years old" and take it into the Sunday School. Dr. Joseph Clark, (Timothy Standby) says: "It's fishin for the family with the baby as a bait." Its membership include from birth to three or four years of age.

The world's average birth rate is 70 a minute, 4,200 an hour, 100,800 a day, 36,792,000 a year. One-half of these are born in Asia and about 3,000,000 annually in North America. The world's population is practically renewed in forty-five years. The task of the church is to reach and teach as many as possible in each generation and its hope lies in childhood.

The Cradle Roll idea originated with Mrs. Alonso Pettit and was further developed by her sister, Mrs. Juliet Dimock Dudley, both associated as "infant class teachers" in the Central Baptist Church of Elizabeth, N. J. The idea grew from a birthday book in which Mrs. Pettit began in 1877 to keep a classified list of birthdays of the children belonging to her class whose ages ranged from four to twelve years. Opposite each name and address were suggested a Scripture text and

hymn. Each birthday was recognized by an offering brought by the child corresponding to its age, to be used for world-wide missions.

In 1880 a little boy brought a birthday penny for a child one year old. Then began the custom of adding a penny to the birthday book of little ones too young to attend Sunday-school. In 1883 Mrs. Dudley kept in the back of her visiting book a list of babies and little children too young to attend regularly. Soon afterwards "Cradle Roll" was written over this list.

During the next few years, the cradle roll idea being mentioned in Sunday School periodicals became quite popular.

Mr. W. C. Hall, superintendent of the Tabernacle Presbyterian Church of Indianapolis, became the champion of the Cradle Roll. He insisted that "the Cradle Roll tends to make parents feel their responsibility the more. Every Sunday School has a right to have and ought to have a Cradle Roll. God will surely bless the efforts to place children under the instruction of God's consecrated Primary workers," and in every conference of primary workers this efficient agency is urged and impressed.

THE BEGINNERS DEPARTMENT.

In the early days, the Sunday School was divided into practically two divisions, the main school and the infant class, the latter ranging from two to nine years. It was a very difficult task to interest all of them upon the same topic at the same time. Golden Texts were directed to the older ones but they conveyed very little information to the smaller children and it was in that department felt that something more was needed and that it was not fair to the children or to the teachers, and so the matter began to be discussed and studied, and finally the beginners department was organized in many schools, and it has more than justified the fondest dreams of its early advocates, and not only is it now provided with different teachers, but it forms a department by itself, meeting in its separate room or rooms and under the direction of skillful trained teachers, the work is being carried on with great success in many schools of our State.

THE ADVANCED DIVISION.

ITS PLACE AND POWER.

(Eugene C. Foster.)

"In many cases the Sunday-school is failing to meet the needs of the boy in his teens, and it is the purpose of this new department of our International Work to help the Sunday-school come to the point where such failure will cease.

The division will be the recruiting agency and a training school for the church."

THE ADULT DEPARTMENT.

ITS PLACE AND POWER.

(Mr. W. C. Pearce.)

"Its place is to win to the Sunday-school, and enlist in Bible study, the men and women of the world.

It is a movement of power.

1. Because its chief mission is to teach the scripture, it is a Bible study movement, opening anew the Word of God to multitudes of men and women.

2. Because it is evangelistic, emphasizing the teaching of the gospel, and developing a corps of personal workers that promise much for the saving of men.

3. Because it is missionary. Seventy-one representative classes contributed $9,119.90 to missions in one year. The biblical vision is world-wide; the biblical voice says, "Go;" the biblical conscience says, "Obey."

4. Because it is cooperative. Its continent-wide sweep is ushering in a true Christian brotherhood and imparting new zeal in every kind of Christian endeavor.

5. Because it is connected with the Sunday-school, enlisting in its ranks those who can supply its material needs and provide efficient leadership. It is also building a wall around the big boy and the big girl.

6. Because it is a force for civic righteousness, hastening the doom of the liquor traffic and kindred evils, encouraging every movement of righteousness, and promising a day when the streets shall be safe for the children."

ADULT DEPARTMENT.

For many years in the early life of the Sunday School it continued to be principally a children's school. Few adults attended, aside from the teachers and officers, and such were known as the Bible Class. So completely was this the case in many schools that there came to be a notion among the men that the Sunday School was simply a place for women and children, but there were a good many men who felt that if the Sunday School was a good place for women and children it was certainly a good place for men—for men are only boys grown tall—and out of this the Cook County Illinois Sunday School Association established the Adult Department to advance the organization of Adult Classes in the Sunday School. The same year a similar action was taken by the Illinois Sunday School Association, it being the intention of those in charge that the Adult Department in schools was for the purpose of uniting all classes for adults, whether there were men's classes, women's classes, or mixed classes. The range of age was wide, from twenty-one to three score and beyond. In these organizations there were certain definite and fixed principles and methods of organization adopted. There was to be a president, vice-president, secretary, treasurer, and at least three committees, devotional, membership, and social. The teacher was not to have any official connection with the class aside from being its

selected teacher. These committees, as the names would indicate, were given free discretion within their respective boundary to make the class as religious and as strong as possible. The class became a specific unit and in a short time began to look about to see what it could do, not only to help itself, but to help the school and church with which it was connected; also reaching out into the village or city in which it was located, and they became imbued with the idea that they were indeed and in truth their brother's and sister's keeper, that they were to render help for those who were struggling after a cleaner and purer life.

Mr. Pearce left the Illinois Sunday School Association where he had labored for many years under the direction of B. F. and W. B. Jacobs, the chairman of the Executive Committee, and General Secretary of the Illinois Sunday School Association. He received his training under these Christly men and was well fitted to the work to which he was called in Cook County. He took hold of the matter with great vigor and remained there three years, until his efficient work attracted the attention of the International Sunday School Association and then he was called to the Adult Department of the International Sunday School Association. During the time that Mr. Pearce was Secretary of the Cook County Association, Mr. Herbert L. Hill devised a little button known as the Adult Class button, with a red ring around a white center, indicating a clean life, cleansed by the blood of Jesus Christ. This was adopted as the emblem, not only of the Cook County Association, but of the Illinois Sunday School Association for the Adult Department.

After Mr. Pearce was transferred to the International Sunday School Association, a committee was appointed to recommend or select a symbol for the Adult Department of the International Sunday School Association, and after a conference by the committee, of which your speaker was chairman, the little red button, the symbol of the Illinois Adult Department, was selected, and became the button or badge of the Adult Department of the International Sunday School Association, and through its agency has belted the world.

THE HOME DEPARTMENT.

(Dr. W. A. Duncan, Its Founder.)

"The Home Department is the University Extension of the church, and offers, through membership, the open Bible and Home Class Visitation to every home, man, woman and Cradle-Roll child in the world, not already connected with some other department, unable or unwilling to attend."

THE MISSIONARY DEPARTMENT.

ITS PLACE AND POWER.

(Mr. W. A. Brown.)

"The work of missionary education in the Sunday-school ought to find expression both in better living and in increased gifts. When the Sunday-school is once aroused to its missionary opportunity, the conquest

of the world for Jesus Christ will soon be an accomplished fact. The International Sunday-school Association encourages the formation of missionary departments in state, provincial, county, township, and kindred organizations through-out its entire field, and urges the adoption of a policy for local schools which shall include: the creation of a missionary atmosphere; a missionary committee; weekly missionary offerings; monthly missionary programs; missionary instruction; a missionary section of the library; a prayerful cultivation of the spirit of consecration for personal service; a course on missions for adult classes for eight weeks a year; giving; teacher-training and graded lessons.

Missionary interest and activity in any Sunday-school insures its own success and life. The lack of it is an indication of approaching apathy and death."

THE TEMPERANCE DEPARTMENT.

ITS PLACE AND POWER.

(Mrs. Zillah Foster Stevens.)

"A Temperance Department in the Sunday-school strives for the following:

1. Temperance Education educates every Sunday-school member for: (a) Total Abstinence; (b) the Destruction of the Liquor Traffic; (c) the Extinction of the Cigarette Habit; (d) the Surrender of every Self-Indulgence which impairs or destroys the power to give service to God and service to man.

2. Regular Time for Temperance Teaching (a) Observe all appointed Quarterly Temperance Sundays; (b) (special) Anti-Cigarette Day—Temperance Sunday for the Second Quarter; (c) (special) World's Temperance Sunday,—the fourth Sunday in November—to be emphasized as Christian Citizenship Day.

3. Organization. A Temperance Department in every Sunday-school conducted by a temperance Superintendent.

4. Pledge Signing. Enroll every Sunday-school member of proper age as a pledge signer."

TEACHER TRAINING.

ITS PLACE AND POWER.

(Dr. Franklin McElfresh.)

"The greatest need of the church is a true school of religion as a well-developed institution on the church itself. The greatest need of the church is a double number of trained, consecrated teachers in the Sunday-school. The organized effort to supply this deep want is the Teacher-Training Department. It aims to give to both the teachers of to-day and the teachers of tomorrow four things: a grasp of the Bible as a whole; a view of the child in the light of modern education; and outline of the tried methods of religious pedagogy; and an insight into the management and organization of the school. Holding aloft new standards for service in teaching in the schools of the church promises

a noble temper and the conquering power of a clear faith in the generation who will rule tomorrow."

Our International Association has a fine Training School at Lake Geneva, Wisconsin, under the efficient leadership of Mr. W. C. Pearce and a corps of fine teachers to which every county in our State should send not less than one young teacher each year. A new building has been erected dedicated to Dr. H. M. Hamill.

HOME VISITATION.

ITS PLACE AND POWER.

(Mr. J. Shreve Durham.)

"The greatest department of the organized Sunday-school work: "The Home Visitation Department." Through it Americans can know one another and one another's conditions. Through it we can reach everybody everywhere. Through it every department of Sunday-school and church work can be best served: Locating the babies for the Cradle-Roll, and the "Shut-in" for the Home Department, and all others for the main sessions of the Sunday-school and church—reaching, teaching and saving all the people of America and the entire world.

Again "May 11, 1918. We have just completed one of the most successful Home Visitations in the history of the Visitation work.

Columbia has one of the most important Army Camps in our Country, with many thousands of new people in the City as well as in the Camp. This Work has placed all of the people in touch with the Church, Synagogue and Sunday School of their choice.

Have you thought of the fact that while our Nation is trying to unite all interests at this time, the Home Visitation is the only great Movement uniting all our religious interests—without which no other interest can stand permanently?"

SUNDAY SCHOOL ARCHITECTURE.

In the early history of the Sunday School, not only in Illinois, but elsewhere, it was thought that any place would be good enough for the Sunday School. Even in some churches, the church building was denied the Sunday School for its use, the teachers being compellel to secure other quarters for the convening of the school, but after the Adult Department was organized and it caught a vision of its possibilities and responsibilities, then there was nothing that was too good for the Sunday School and men of broad and constructive minds began to study the subject of the Sunday School and its needs, and as a result of this line of work many first class buildings have been erected, combining in their architectural designs, the highest possible efficiency of the Sunday School as the great working heart of the Church itself. These are now not only found in the large cities, but many of them in the smaller villages and even in the countryside, having separate class rooms provided for the pupils of the different grades and were Paxson to return and go up and down Illinois he would probably be more astonished at the improve-

ment of Sunday School architectural features, than at almost any other phase of the Sunday School work.

ATHLETIC LEAGUES.

There are three types of Sunday School athletic activities. The first is simple in form, which consists of Sunday Schools uniting and forming a league in base ball, basket ball or bowling. The second type is wider in its scope, its activities not only including leagues of base ball, basket ball, track and field athletics, both indoor and out, gymnasium, and tests of physical strength, and even frequently a camp for the summer, cross-country hikes and instruction in swimming and first aid as that given to the Boy Scouts. These are under trained leaders in the various churches and are frequently accompanied by lectures or talks on kindred subjects.

The league is usually under the direction of representative Sunday School men in conjunction with the General Secretary of the Y. M. C. A. and frequently they have a badge or button.

The third form is one of still larger variety of activity with more phases and features of Sunday School work. Some phase of these activities is found in many schools of Illinois.

WHAT THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION STANDS FOR.

(President E. Y. Mullins, D. D., Louisville.)

First—It seeks to enlist all Sunday-schools in the common study of the lesson, but never to organize schools.

Second—It seeks to enlist all Sunday-schools in the adoption of the best methods of promoting efficiency in the work of teacher-training.

Third—It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday-school in their curriculum.

Fourth—It disclaims all creed-making power, and the sole function of its Lesson Committee is to select topic, the Scripture and the Golden text, leaving interpretation of the Scripture to the various denominations.

Fifth—It disclaims all authority over the churches and denominations.

Sixth—It disclaims all legislative functions, save within its own sphere and for its own proper ends.

Seventh—The work it seeks to do is confined to the common ground occupied by all the various denominations cooperating with it, as ground which these bodies have found can best be occupied through this common organization. The common ground and interests are chiefly as follows:

(a) A uniform lesson system, graded or otherwise.

(b) The propagation of the best methods and ideals in Sunday-school pedagogy.

(c) The promotion in all proper ways of teacher-training.

(d) The promotion of all Sunday-school life and progress through inspirational conventions and associations for the use and benefit of all the denominations.

Eighth—The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the International Association seeks not to hinder or trespass but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing-house of the best methods and best plans in the Sunday-school world. Above all, it seeks to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday-school to the whole world."

PEORIA.

This is the fifth time that this central, important, and second city in our State has opened its hearts and homes to our Association—in 1865, 1877, 1894, 1909, and now in 1918, the year we reach our first centennial milestone, as one of the great integral factors in the greatest Nation on Earth. During that time we, as a State, have made important contributions to its wealth, education, and evangelization, in fact to all the elements that make up true greatness of any people, whether we take the short view or the long view, the temporal or the eternal, this earthly life or the immortal life.

This city like every other city of Illinois has had a dual civilization, its Dr. Jeckyl and its Mr. Hyde civilizations. These have often clashed in their history and development. This city was the home of William Reynolds—that mighty man of God—so full of loving services to uplift humanity into the very presence of the Son of God, the Saviour of the World that when the death messenger came he quietly said "I die with the harness on," giving the last full measure of devotion to the cause of Him whom he loved more than life itself. This old world was and always will be better, richer, safer for humanity because this great soul lived to its highest and truest nobility.

This city was the home of that brilliant orator, the greatest of his day—Robert G. Ingersoll—the great agnostic, who, while exhibiting in his daily life, many noble traits, he and his brother Eben shaking hands every time they met, no matter how many times a day that might be, yet the eloquent infidel did much to wreck the faith and crush out love and hope, not only in this life, but in that higher and better life that is revealed in the Book of Books; yet when death, the dread monster stalked into the Ingersoll home and touched that beloved brother, Robert G. felt the blow most keenly and as that loved form was lowered into its last resting place, the dread silence was broken by the agonizing cry out of the great agnostic's crushed heart, "Faith sees a star and listening love hears the rustle of a wing."

Peoria, the rich mansion of John Barley Corn, the greatest enemy of humanity, was also the home of Zillah Foster Stevens, that flaming "Joan of Arc" that went up and down the nation arousing and assembling the childhood, the motherhood and the christian manhood against

this great enemy of the human race, that causes more suffering and sorrow than famine and war combined, until to-day in the midst of the World War, the greatest of all the ages, the days of John Barley Corn are numbered. This war will not cease, in my judgment, until our Government and its Allies shall rise to that degree of patriotic duty to the highest and best interest of the human race that they shall say: "No more grain shall be used to destroy manhood, crush womanhood and damn childhood but that it shall every bit be used to feed and nourish our brave Soldiers and Sailors, and the toiling millions of our dependents." But friends, that time may not be far distant. This generation will not pass until old John Barley Corn will be buried face downward so that the more he digs the deeper he is buried.

Peoria is the past and present home of some of the most distinguished Sunday School experts in the Sunday School world; of beautiful homes, fine churches and Sunday Schools; public schools, and colleges and institutes, large manufactories and its big tractors that have made the cold chills chase each other up and down the Kaiser's spine and he begins to realize that Uncle Sam is "coming with the goods."

AN APPRECIATION.

Before the final word of this paper shall be spoken, I desire to thank all who have in any way contributed in its preparation, either in suggestions made or material furnished, but especially do I wish to here record the helpful ministries of Brothers, W. C. Pearce, C. E. Schenck, J. H. Collins, and W. J. Hostetler, and of Sisters Mrs. Mary F. Bryner, Miss Mary I. Bragg, Mrs. W. C. Pearce, and last but by no means least of Miss Lillian Ashmore, my faithful stenographer, without whose fidelity, industry and loving service this paper could not have been prepared; and my earnest prayer is that the Master's Blessing may rest and abide upon each and all of them in great power.

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